A MANUAL OF INSTRUCTION

FOR

CONFIRMATION CANDIDATES

AND

Young Communicants.

BY

THE REV. GEORGE W. SHINN, D.D.,

NEWTON, MASS.,

AUTHOR OF MANUALS ON THE PRAYER-BOOK, CHURCH HISTORY, AND COLLECTS, EPISTLES, AND GOSPELS.

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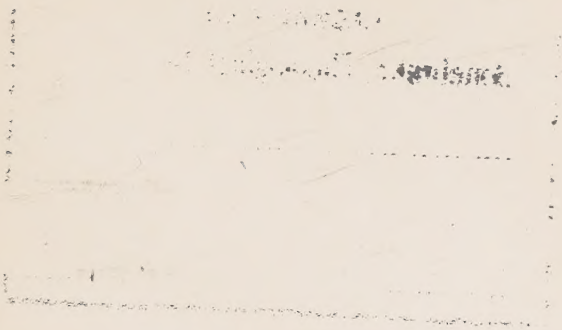

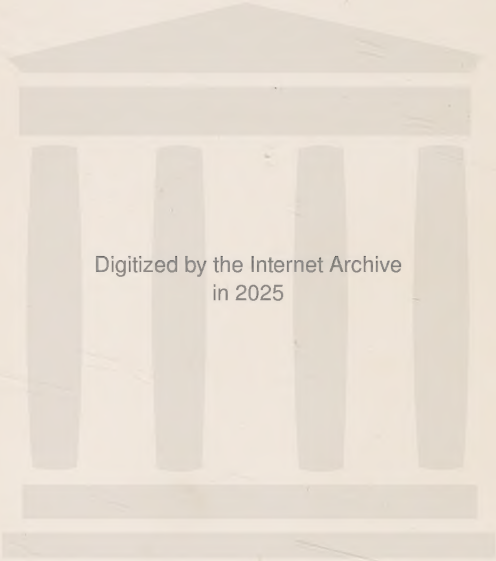

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CONTENTS.

PAGE

PREFACE v

PART I.

CHAP.

I. What is Religion? 9
II. The Evidences in favor of the Truth of the Christian Religion 14
III. Holy Baptism 19
IV. The Christian Belief 25
V. The Practical Duties of the Christian Life 29
VI. Confirmation 32
VII. Preparing for the Holy Communion 37
VIII. The Holy Communion 42
IX. The Temptations in the Christian Life 46
X. Ways of Usefulness 50

PART II.

I. The History of the Christian Church 55
II. The Protestant Episcopal Church 62
III. Peculiarities of this Church 67
IV. Objections to this Church 73
V. The Loyal Churchman 79
VI. The Parish 82
VII. Relationship to one's Clergyman 87
VIII. Relationships to Christian People of other Names 91

PART III.

CHAP.		PAGE
I.	How to Study the Bible	97
II.	Religious Reading	101
III.	How to make a right use of the Lord's Day	104
IV.	Special Seasons	109
V.	Rules for Giving	116
VI.	Home Piety	120
VII.	Family Worship	124
VIII.	Enjoying One's Religion	129
IX.	On making Blunders	133
X.	Different Styles of Piety	137
XI.	Attaining the Higher Christian Life	140
XII.	Our Daily Avocations	143
XIII.	The Christian in Society	147
Questions		151

PREFACE.

THE ideal preparation for Confirmation implies a long course of instruction at home and in church, by which the baptized child is "virtuously brought up to lead a Godly and a Christian life." In the history of those thus prepared, there comes a time, however, when, feeling their personal relationship to the great subject, they need some summing up of Christian truth and of the practical duties of the Christian life. Very many persons not having the benefit of long and careful preparation, stand in still greater need of comprehensive instruction before they are ready to assume their baptismal vows. And then too, as our Church differs in some respects from views held in other religious bodies, it is particularly desirable that they whose religious education has been acquired elsewhere should have these points explained, so that when they cast in their lot with us, they may become intelligent churchmen.

This little book is prepared for these three classes. First, for the children of the Church, as a review of the teaching they have had from their pastors, sponsors, and parents; second, for others whose previous training being defective, should now endeavor to acquire well-rounded views of Christian faith and practice; and, third, for strangers, who, coming among us from other bodies, should know what are the things which we have derived from the primitive Church, and which we believe to have upon them the seal of God's truth.

There are three ways in which this book may be helpful to the clergy in preparing candidates for confirmation:

First. It may be used by the more advanced classes in Sunday-schools as a text-book, these advanced classes being considered as preparing for confirmation.

Second. It may be used by a special class of young persons and adults, gathered together by the clergyman at stated hours on Sundays, or through the week, and studied section by section, with the clergyman's explanations and additions. Some of the sections may furnish the themes, and may suggest some of the matter for confirmation lectures on Sundays and at other times.

Third. It may be put into the hands of those who cannot be gathered into classes, and studied

by them at home, its leading points becoming the subjects of conversation between the clergyman and the candidates in his subsequent visits.

Our ordinary confirmation literature consists mainly of appeals to persons to be confirmed, and of explanations of the rite itself, and there seems usually but little opportunity to make sure, even by means of confirmation lectures, that persons have that breadth of comprehension which they should have of points helpful in their religious life. While, of course, no clergyman cares to examine older confirmation candidates, as he would school children in common studies, perhaps every clergyman has felt desirous of knowing how much these persons really understand, and of making sure that there is a real grounding in the elements of Christian truth.

It is thought that the plan and scope of this book may serve the good purpose of convincing candidates that our religion is not a vague, indefinite thing, but that it has positive truths and positive duties; and may enable the clergyman to assure himself that the candidates have had opportunity to ponder deliberately what those truths and duties are.

The author makes no claim to originality as to the matter or the style of the book. He has used freely whatever help came to hand, and has

aimed in all cases to suggest points for thought rather than to develop them fully.

The three parts into which the book is divided may enable the clergyman sometimes to designate portions for the particular study of certain classes; thus children trained in the Church might give special attention to the first part, strangers applying for confirmation might give their especial attention to the second part, while young communicants, who need direction upon certain points, could take up the third part. Usually, however, a candidate for confirmation should go over the whole ground here treated.

That God will bless this effort and make it helpful for the better training of candidates for confirmation, and for the wider instruction of young communicants, is the prayer with which it is sent out.

GRACE CHURCH, NEWTON,

FESTIVAL OF THE EPIPHANY, 1877.

PART I.

CHAPTER I.

WHAT IS RELIGION?

RELIGION, WHAT? — THEOLOGY, QUEEN OF SCIENCES—MAN, A RELIGIOUS BEING, GOD HAS GIVEN HIM A REVELATION—RELIGION A BOND BETWEEN MAN AND GOD, AND A CHANNEL OF LIFE; ALSO A SOMETHING TO BE LEARNED.

If the reader will look over the books on the shelves of a clergyman's library, he will probably be surprised at the great number and great variety which treat of the one subject—*Religion.* He will see, first of all, the Bible in the languages in which it was originally written, then great dictionaries giving the meaning of each word, commentaries explaining the different passages, and histories of the many nations mentioned in the Scriptures. Besides these, he will see collections

of sermons showing how great preachers have explained the truth; essays, treating in a learned way, of particular points; lectures upon important themes, and numerous volumes narrating the history of the Church, its trials, conflicts, and successes, as it has gone on increasing in the world.

"What a task it would be," you exclaim, "if one had to study all of these books to gain a clear notion of what Religion is." The clergyman would probably reply to your exclamation somehow thus: "Religion, or Theology as we usually call the systematic treatment of it, is called '*The Queen of Sciences*;' and the books you see are but the smallest fraction of the great number which contain the thoughts of learned men of old time and of these days upon this great subject. Men never will cease to think and speak and write about it, for, in all ages, they have felt that there is nothing more important than its three great points: God, duty, and immortality.

But while it is so great a subject, and deserves so well the thoughts of the most learned, it is also a subject that comes down to the comprehension of even the little child. Its great truths may be impressed upon his mind, may influence his heart, and control his life.

Beside this, it is a subject about which it is not safe to be ignorant. Few can become learned theologians, but all can know something of relig-

ion, and to be without some knowledge of it is full of danger. We can readily see how a person may get along tolerably well all his days without knowing any thing of chemistry or astronomy, but it is entirely different with respect to this matter. There are three reasons why it is so very necessary to have some knowledge of religion.

First of all, man is a religious being. He has the capacity for being influenced by supernatural truths. His very nature yearns for a religion of some kind. Second. Almighty God has made known His will to man—that is, has given us religious truth, and has commanded us to become acquainted with it. Third. Our happiness here and hereafter depends upon how we are influenced by religion."

Perhaps, after listening to the clergyman as thus he spoke, you would say, "*What is Religion?* Not that I am entirely ignorant of it, but I would understand it better."

The reply would run about thus:

Of course you are not entirely ignorant of it, for doubtless you have been hearing about it all your life, as far back as you can remember. When you first learned to say a little prayer, kneeling by your mother's knee, or learned to repeat a Bible verse, or a hymn, or part of the Church Catechism, these were the beginnings of your education in religion. Every time you have

gone to church since then, every sermon you have heard, every time you have read the Bible, have been additional lessons in religion. But, after all, it is proper to ask, "What is Religion?" You want to have clear thoughts about it, and your question is a good starting point. Here is an answer given by a celebrated clergyman of the Church of England:

"Religion is the tie by which the soul binds itself to God, its true friend." A tie, a link, a bond between God and man.

Another distinguished writer makes this answer:

"Religion is the art of being good and doing good." An art, something to be learned, something that will influence our characters, something that will enable us to benefit others.

Now, if you will put these two answers together, you will get quite a full, clear thought upon the subject. Think of it as a bond that brings you into union with your God, and then as something to be done that your heart and life may be holy.

Think now of yourself as a creature made by the Almighty. You have the capacity for receiving this tie which unites you to Him. You are, it is true, sinful and weak, but He has devised a way by which your sins are pardoned and your weakness is aided, and by which this bond is formed and strengthened between Himself and you. The bond is already formed, although you

may not realize it. You will realize it the more you seek to grow in holiness and usefulness.

Whenever, then, you ask an answer to your question, "What is Religion?" you are to think of it as something that is uniting you to God and making your life good. It is as a channel through which from the heart of God there flows life for man.

Union with God, life from God, these are the essential thoughts in all forms of religion. You must not be confused when you learn that there are many forms of religion in the world. None of them can be true except such as God Himself has revealed. Some of these which are false have parts of truth mingled with them, which men have received from tradition or from the ancient Scriptures.

That alone is true which God Himself has revealed. Man could not devise a religion which would bind him to God and derive life from God. Such must be the province of the Almighty.

CHAPTER II.

THE EVIDENCES OF CHRISTIANITY.

PROOFS OF A TRUE RELIGION—EVIDENCES OF CHRISTIANITY—PROPHECY—MIRACLES—CHARACTER OF JESUS—FOUNDERS OF THE CHURCH—CONVERSION OF ST. PAUL—SPREAD OF CHRISTIANITY—GOOD EFFECTS—ADAPTABILITY—CONTINUATION OF THE CHURCH.

By the Evidences of Christianity, there are meant the proofs that the religion of Christ is of divine origin, and that its Author, Christ, is God.

We could not be expected to receive this religion as entitled to our belief, and we could not be asked to trust in Jesus Christ as our Saviour unless He were what He claimed to be. There are, however, many lines of argument which, taken together, establish beyond a doubt that He is a divine Saviour, and that the religion He introduced is from the Eternal God.

These arguments in detail would occupy very many volumes. All that can be done here is to indicate them simply in outline.

(1.) The first argument is that drawn from the fulfilment of prophecy. The whole of the Old Testament Scriptures may, in one sense, be considered a prophecy of the religion of Christ. When you come to examine what is contained in those Scriptures, you will see that, taken as a whole, they required such a religion as that introduced by the Lord Jesus to satisfy their scope. But there are particular parts of them which minutely detailed, ages before He came, the work and the character of Christ. Could any one but God know in advance what would happen hundreds of years afterward?

(2.) The second argument is found in the mighty works which Christ did. None but God could do such miracles. Look through the Gospels and note what power He had: the sick, the blind, the dead were under His control, the winds and the waves obeyed Him. Observe too that His miracles were performed by Him as almost matters of course. They were done simply, without ostentation, and just as the emergency gave rise to them.

(3.) The third argument is found in the character of Jesus.

If you were to read now for the first time the account of His gentleness, goodness, tenderness, and pity, would you not find it hard to think of Him as an impostor? You would say that one

who was so loving must also be true. And so it is. It is beyond all comprehension how one could be so good as He, and make any false claims. If we admit the goodness of His character, we must also admit His claims.

(4.) Another argument is the fact that the first disciples of Christ who were to establish His Church were, most of them, unlearned men, and hence incapable of devising so grand a system. In fact, they did not at first understand it, but required repeated instruction; and in all their subsequent work they clung to that outline of truth which had been made known to them, exposing themselves to privation, suffering, and death. They were thoroughly convinced that their Master was divine, and that His religion was for men's redemption, or they had never clung so strongly to Him, and performed the work He gave them to do.

(5.) The conversion of St. Paul, and the career of St. Paul and other men of learning who became subsequently identified with Christianity, can not be explained unless we attribute to that religion a divine origin and a divine power. These men had no earthly advantage to gain, but every thing to lose by identifying themselves with it. They felt themselves drawn to it, convinced, and then commissioned to make it known to others.

(6.) The spread of this religion throughout the

world by peaceable means, to the overthrow of superstitious and false beliefs, also shows its divine origin. If it had not been of God, it could not have had such success, and would ere this have become extinct. There is every reason to believe that Christianity is ultimately to supersede all other forms of religion which men hold. To-day the strongest, most vigorous nations are Christian.

(7.) The good effects Christianity has had upon the world show that God is its author. To even mention its good effects is to review the beneficent changes which it has made in the political, social, and moral condition of the world, adding vastly to the sum of human happiness, and developing true manhood to a point never before attained.

(8.) Christianity is adaptable to all conditions of men. It suits one race as well as it does another. It meets man in his lowest degradation, and it comes to him in his highest culture. It is a religion for a beggar as well as for the prince; for the poor cottager as well as for the great philosopher.

Could there be such fitness between man's needs and this religion except this religion were from God?

(9.) The existence of the Christian Church in unbroken descent from the time of Christ to

this day, with its sacraments, ministry, and observances, shows that Christianity could not have had a later origin than that which is claimed for it. It originated when and in the manner declared of it, and no other account is satisfactory in view of the fact that here is an institution which with unvarying testimony declares it began as the Gospels, Epistles, and the Acts of the Apostles set it forth before us.

Here, then, are nine lines of evidence which make the strong cord of proof. Each one of them is strong in itself, but put them together and what more can we ask? There is, however, one other line of proof which adds additional confirmation to the faith of the individual Christian, and that is the inward conviction wrought by the Spirit that these things are true. When one goes on trying to do the will of God, the blessed Spirit works in him a conviction of the truth of the Gospel, which is more satisfactory to him than outward evidence.

And thus it is that many unlettered persons who cannot contend with the arguments of the unbeliever can yet say, "We know that the Gospel is true, that it is God's way of blessing and saving men; we know what it has done for us, and that its comforts are very precious."

CHAPTER III.

HOLY BAPTISM.

INSTITUTED BY CHRIST—USED FOR OVER EIGHTEEN CENTURIES—INFANT BAPTISM—MODE OF BAPTISM — RELATIONSHIP TO GOD — SUBSEQUENT CONVERSION—BAPTISM OF ADULTS—SIGNIFICATION OF THIS SACRAMENT.

ONE of the two sacraments which the Lord Jesus appointed is Baptism. It is the mode by which persons are admitted to the membership of His Church on earth. It is a very simple rite in itself. Water is applied to the person, and the words are uttered, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." But although so simple, it is very significant. Let us see some points suggested by it.

First. Here is a simple rite which has been used now for over eighteen hundred years, at the bidding of Christ, and in this way countless myriads have been enrolled in the membership of His Church. On the great pentecostal day, five thousand were baptized. Then the great work

went on. Sometimes it was a jailer converted at midnight through the preaching of a prisoner, sometimes a Jewish family, sometimes the household of a Roman officer, as Cornelius, and sometimes people of far distant cities. One after another, young and old, helped swell up the ranks of the infant church. As there came to be Christian families, the young of those families would be baptized just as the children of Jewish families had become children of the covenant through the rite of circumcision. No one seemed to have any doubt of the propriety of infant baptism in those days. The denial to children the privilege of membership in the Christian body is an error of much later days. It would have seemed a strange, harsh religion to the Jewish people if, after having been used to considering their children to be in covenant relations with God, through circumcision, they had been told that no provision was made for babes in Christ's Church on earth. Some persons, however, never get their minds quite clear upon the subject of infant baptism because they can find no positive command for it in the Scriptures. It might be replied that neither is there any positive command recorded to observe the first day of the week instead of the seventh, and yet who thinks of doubting its propriety? But there are allusions to infant baptism in the Scriptures, as in those places where families

or households are admitted, and our Church considers the performance of the rite a complying with our Saviour's command, "Suffer the little children to come unto Me."

Other people are sometimes troubled as to the mode of baptism. So much is claimed for immersion as the only correct mode, that doubts are insinuated that any other mode is allowable.

It is undoubtedly true that immersion was frequently, perhaps generally, practised in some countries, but the usage has never been universal, nor is it commanded in Holy Scripture. Two modes are recognized in our Church—namely, immersion, pouring or sprinkling.

Second. Another point suggested by baptism is the relationship to God into which the baptized child is brought. It comes now within the terms of a covenant. Certain things being promised for it by its sponsors, certain results will follow, from the Lord, if these conditions are complied with. It is now to be regarded as a child of God, born into His family. If it grow up in that family as a true member of that family, it will eventually become an inheritor of His kingdom above.

We speak of it as being regenerate and grafted into the body of Christ's Church. By that we mean that it is born into new and blessed privileges which it could not have in the world. It needs spiritual renewal or conversion, and there

may come a period in its history when there will be this conscious turning to God, and accepting Him as Lord and Saviour. It is obvious, however, that the experiences of a Christian child may differ very much from those of one who has grown up without careful religious training. We cannot tell how soon the Holy Spirit's gracious influences may appear in the case of a baptized child, nor how soon there may be this conscious turning of the heart to the heavenly Father. In some cases there may be the growth of Christian faith and love as the child develops in strength, without any interval of forgetfulness of Him who has received it to His arms.

In others there may be a longer or shorter interval of ignorance of His grace, from which condition there comes at length a conversion.

In still others there may be a sad wandering away from God, and the ignoring of all the blessed privileges which are secured through baptism.

Happy the child who has good teaching in the ways of godliness, and whose opening character is so receptive of good impressions that ere temptation asserts its power he turns lovingly to the Lord, and renews the solemn vows made for him.

Third. The baptism of adults is provided for by the Church, although in Christian lands the theory is that infant baptism will be the rule.

But some have not had the advantage of having Christian parents; and in the case of others, there have been untoward circumstances which have delayed their baptism till later years.

In the case of such persons, there is required such a previous experience that baptism becomes an open confession of Christ, and a turning from sin—that is, having come to years of discretion, there must be repentance for sin, and a steadfast faith in Christ, with a determination henceforth to do His will. There are no sponsors to pledge that these conditions shall be met at some future time. They must be met in advance of the baptism.

Fourth. Not only then is baptism the enrolling the name of a new member in the Church of Christ, but it signifies the cleansing from sin of the person baptized. As water is an element by means of which the body is cleansed, so this outward cleansing typifies what takes place in the spiritual condition, or, as it is expressed in the Catechism, "a death unto sin, and a new birth unto righteousness, for being by nature born in sin and the children of wrath, we are hereby made the children of grace." "Wash him, and sanctify him with Thy Holy Ghost," we pray in the Baptismal service.

Fifth. It further signifies the emerging from our old condition as transgressors against God, to

become henceforth new creatures in Christ Jesus. Thus it is spoken of as rising unto righteousness, and we are instructed that "as Christ died and rose again, so should we who are baptized die from sin and rise again unto righteousness."

"Baptism represents unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto Him."

Sixth. Baptism points forward to Confirmation and to the Holy Communion. Those who are baptized in infancy are to assume for themselves the vows made for them, when they come to years of discretion, and both they and persons who have received adult baptism are entitled to the benefits which are imparted by the apostolic rite of Confirmation.

The Holy Communion is provided as a means for the further strengthening of the spiritual life, and ought to be highly esteemed by the baptized and confirmed disciple as a precious help.

CHAPTER IV.

THE CHRISTIAN BELIEF.

CREEDS AND THEIR ORIGIN — ADVANTAGES — PROVEN BY SCRIPTURE—MUST BE BELIEVED FROM THE HEART.

A CREED is a brief summary of things to be believed. In the Baptismal service, the Apostles' Creed is spoken of as containing *the articles of the Christian faith*—that is, the main points of the belief of Christians are contained in that Creed.

In our Church, we have two Creeds, the Apostles' and the Nicene. They are substantially the same, although the latter contains, in more clear and accurate terms, the points briefly stated in the former.

The Apostles' Creed is so called because it contains what the Apostles taught. It has come down to us from the very earliest ages of the Christian Church. In the Catechism, you are taught to say that from this Creed you chiefly learn to believe in "*God the Father*, who hath made me and all the world; *God the Son*, who

hath redeemed me and all mankind, and *God the Holy Ghost*, who sanctifieth me and all the people of God."

The Nicene Creed was partly set forth by the great Council of the Church, at Nice, A.D. 325, and was then added to by the Council at Constantinople, A.D. 381. One later addition, the words "and from the Son," was made by the Western Church.

The setting forth of this Creed was because of the existence of heresies, erroneous beliefs, mainly concerning our Saviour's true divinity.

Such careful, accurate language would not have been adopted, but that men had introduced errors, and it was therefore necessary for the Church to declare what really was the Christian faith which had been handed down from the beginning.

If you would know the belief of this Church upon the main points of Christian doctrine, you will find it set forth in these two Creeds.

The Apostles' Creed is the one referred to in the Baptismal service and in the Catechism, and the one most frequently used in the Church services, although, as has been before remarked, the other Creed is substantially like it, only being put in more definite words.

This Church could not lay claim to being a keeper of the truth, if its Creeds were not based

upon God's sure revelation to men. But the Church declares, in one of her articles of religion, that these Creeds "may be proved by most certain warrants of Holy Scripture;" and by that is meant that each point in the Creeds is drawn from what God has taught us by His revelation. In other books you will find the portions of the Scriptures referred to side by side with the successive statements contained in the Creeds.

It will be a useful study for you to trace out these Bible proofs. You will certainly come from such a study more and more convinced that when you say the Creed in the services, you are expressing your belief in the immutable truths of God.

You may hear persons objecting sometimes to having any creed, and contending that every one ought to study the Bible, and come to conclusions for himself. People who say this very frequently are they who do not take the trouble to study much of the Bible for themselves, and who are very willing to take out some parts and reject the rest.

We have no right to select just what pleases us. We should have a complete Faith, a well-rounded, symmetrical system of articles. If such has been preserved to us through all the ages past, we may well be thankful. We are not narrowing our minds by receiving the Creeds of the Church, but

only making fast to the verities which have been received from the beginning, and this leads on to a consideration of the advantages of having creeds.

First. They present in a simple form, easily remembered, the substance of God's revelation to man. A child may thus repeat in a few minutes the very essence of the many truths relating to man's relationship to God.

Second. They aid in keeping men from drifting away to dreadful errors. Like great mountain-peaks, they loom up as landmarks to all generations.

Third. They furnish us a guide with which, all the better, we may study the Scriptures, for all revelation groups itself around these articles.

Fourth. They make a bond between believers, all thus with one mouth confessing the faith once delivered to the saints.

It must never be forgotten that the Creeds are never to be thought of simply as informing the mind. They are to affect the heart, so that when you say you believe them there is meant your hearty reception of them, and your firm determination to do whatever duties are implied in them. Let, then, these truths contained in the Creeds sink deeply into your being, and become, as it were, a part of your very self, that you may live them out in your daily life.

CHAPTER V.

THE PRACTICAL DUTIES OF THE CHRISTIAN LIFE.

DUTIES LEARNED BY DEGREES—GROUPED UNDER DEVOTION AND USEFULNESS.

"WHAT am I to do?" asks the person who is awakened to perceive that his religion has its duties. "Tell me what my duties are, plainly, so that I may perform them."

However right it may be to have the desire to do one's whole duty, you must remember that the points of duty are to be revealed to you from time to time. They cannot all be spread out before you with minute directions; but as you go on, you will meet them at each step, and they will vary with your age and circumstances. Nevertheless, it may be possible to group some of the ordinary duties of a Christian in general classes, somehow as follows:

First. One part of your duty is to lead as devout a life as is possible for you. You are not to settle down into a condition of satisfaction with

your present attainments in religion, but to go on steadily improving, aiming higher and higher.

You will therefore use faithfully the means of grace, and will throw yourself under such influences as will aid your endeavors to live a godly life.

Second. Another part of your duty will be that of aiming to be as useful to others as you can be. You are not to live for yourself alone, but for others also. Your aid is needed in making the world better than it is, in spreading a knowledge of salvation, in helping the suffering, and in diffusing happiness. On and on, through all the years before you, whether they be few or many, you will find your place and your opportunities of usefulness.

Under these two headings, most of your duties will group themselves—first, in *being devout*, and, second, in *being useful*.

It is one of the purposes for which the ministry was established, that of pointing out to the Lord's people their duties; hence you will receive instruction from time to time from your clergyman. Your Bible, too, will be a guide to you. Consult it, and learn what the Lord has appointed for His people.

Your own conscience will also indicate lines of duty, mainly, it may be, in the way of restraining

you, but you will have with you the Spirit of God to suggest what you should do.

With all of these aids—the Spirit, your conscience, the Bible, the Church, and your clergyman—your pathway will be made plain to you, and if you walk humbly you will walk safely.

Be on your guard against a noisy, bustling activity which often expends itself before it accomplishes any thing. Instead thereof, cultivate a modest but earnest spirit, which holds firmly to what it undertakes to do until the work is done. You are to avoid also every thing that approaches mere self-glorification in doing Christian work. Do not attempt holy enterprises to advance your own credit. Aim to be honest and sincere, and merge yourself in the good work you seek to aid, thinking of His glory whose servant you are, and of their welfare for whom the work is done.

Your reward will come in due time. Do not reach forward to grasp it before the Master is ready to bestow it.

CHAPTER VI.

CONFIRMATION.

MEANING—INTENTION OF THE RITE—HOW TO BE RECEIVED—MIND INSTRUCTED AND HEART PREPARED—ERRORS TO BE AVOIDED.

THE word Confirmation means strengthening, and the apostolic rite called by that name is so called because it is a strengthening rite. It is known in the Scriptures as "the laying on of hands." Its purpose is to convey to baptized persons the gifts of the blessed Spirit. In the apostolic age, there were frequently imparted the miraculous gifts of the Spirit, through the laying on of the hands of the Apostles; but in this age of the Church, the miraculous gifts having ceased, we expect those ordinary or usual gifts which are specified in the prayer found in the Confirmation service, namely—wisdom, understanding, counsel, spiritual strength, knowledge, godliness, and holy fear.

But we do not expect the Spirit to be imparted by human agency arbitrarily. The candidates

are presumed to be in that condition favorable to receiving the blessing of the Lord. The congregation, the candidates, and the Bishop who administers the rite, unitedly call upon the Lord for the outpouring of His Spirit, and it is in response to the prayer of faith that the blessing comes through the appointed means. A candidate may interpose an obstacle, he may not be in a receptive condition, he may be insincere, or not desirous of the Lord's gift, but the responsibility then rests with him.

This rite is far removed from superstition, and is a wondrous help to those who in all sincerity receive it aright.

How can one receive it aright?

First of all, there must be a preparation of the mind to understand the obligations one enters into in assuming thus publicly his baptismal vows.

The sponsors cannot always stand in place of the baptized child. There comes a time when, after proper instruction, he must for himself assume the vows that they made for him. To prevent any from being too immaturely presented for confirmation, the Church has ordered that there shall be sufficient instruction given in advance, the candidate must have come to years of discretion, not necessarily to adult years, for discretion in religious matters may come much

earlier. When a child is consciously trying to please God by avoiding sin, and following Christ, he has reached years of discretion, and we must not discourage his childish endeavors, even though they be very imperfect, and very unlike adult piety.

Confirmation, then, implies sound training in advance of its reception, the training which is received from the clergyman, the Sunday-school teacher, the sponsor, and the pious parent.

Second. In addition to this instruction of the mind, there is a greater preparation of the heart. By this is meant that developed faith in Christ which leads the soul to turn to Him as a Saviour; that hatred of sin which leads the person to shrink from it as displeasing to God; that earnest endeavor to do right which makes one prayerful for divine help, and which leads one to turn to the example of our Saviour Christ. Persons sometimes hesitate before coming to confirmation, lest they have not had sufficient depth and fulness of religious experience. They are tempted to model their own experience after that of others, an effort which is always unsatisfactory and unsuccessful. You are to be real in this respect as in all others; and the question is not as to the strength of your faith, the fervor of your love, or the extent of your penitence, but simply this: Are you in all sincerity trying, so far as you

know how, to live a Christian life, putting all your trust in your Saviour for eternal salvation? If you can answer this affirmatively, you certainly have one of the qualifications for confirmation.

Third. There is also presupposed a willingness to take up henceforth the yoke of Christ, and to do the duties He enjoins. This is called obeying the commandments of God, or doing those things which were undertaken for us.

It may be that the candidate has already begun to do all of this, but here is his open testimony that he considers himself now thoroughly bound, and that it will always be his endeavor, to be a faithful soldier and servant of Christ.

One, then, with sufficient mental training in religious truths to understand what his sponsors did for him in baptism, with sufficient culture of the heart to desire to live religiously, and with an understanding that he has duties to perform, is prepared for receiving the confirmation blessing.

In coming to this holy rite, one must not expect to experience any violent emotion, or to be conscious, by some unusual agitation of mind or of heart, of the Spirit's effusion, for the grace prayed for is the daily grace which comes as he needs it, and growth therein is to be day by day. Confirmation is a new starting-point, not an ending-point, not a receiving a full supply for every

future need, but it is as if one were brought in contact with the source of strength and comfort to be imparted little by little, or in greater measure, as he shall require it.

There are two prevalent errors which need to be corrected. One is that of calling confirmation "joining the Church," and "making a profession of religion." Persons who come to be confirmed are already members of the Church; they became such when they were baptized. Then, too, they who are confirmed make no profession of experiences in religion. The more proper expression to use is, "confessing Christ." They publicly confess Him as Lord and Saviour, and renew their vows of allegiance.

The other error is that of ceasing to be in earnest after one is confirmed. Now and then a person is confirmed who delays for a long time to receive the Holy Communion, whereas confirmation leads on very properly to partaking of that holy feast, and to a life of greater earnestness than ever before.

Although the varieties of Christian character may differ, yet each confirmed person should become, as soon as his rector thinks proper, a communicant, and should labor ever after to attain the highest type of Christian character possible.

CHAPTER VII.

PREPARATION FOR THE HOLY COMMUNION.

WHAT THE COMMUNION IS—WHO ARE ADMITTED—MAKING READY FOR IT—RECEIVING IT—THE DEVOUT COMMUNICANT.

THE Holy Communion is ever to be regarded as the chief means of grace, and participating in it is taking part in the highest act of worship. It commemorates the death and sacrifice of the Lord Jesus for your everlasting salvation, and it conveys to you spiritual sustenance. It was a gracious act on the part of the Blessed One to institute this feast, so simple yet so beneficent. He would not have you forget Him, nor the cost at which your deliverance was accomplished, and so again and again you are called upon to eat the bread and drink the wine of this feast, to bring vividly before your mind the fact that He loved you so dearly that He gave His body and blood for you.

It is no idle ceremony this celebration of this

feast, for if you come to it with penitent heart, with faith, and with charity toward others, you will be strengthened and blessed in your spiritual life.

There are many mysteries connected with it, but you need not trouble yourself to understand them. There have been many controversies too as to just how the feast will benefit those who come; but it is not necessary that your mind should be at all distracted by men's differing opinions. You can be well assured that here is a gracious privilege, that here is a simple way of coming near to Christ, and that if you come with the right spirit you will be benefited.

It is expected that all of those who are confirmed shall become communicants. In special cases, some are confirmed who are to be further instructed before receiving the communion, but usually it is thought that they who are prepared for confirmation are prepared for admission to this sacrament. Occasionally it happens that a rector may admit a person to the communion before that person is confirmed, but this is only in the case of a devout person when it is difficult to secure, within a short time, the administration of confirmation.

In this case, the confirmation follows as soon as possible.

The frequency of administering the communion

varies in different parishes. In some, it is every Lord's day, after the manner of what is supposed to have been the usage of the primitive Christians. In others, it is once each month, and on the chief festivals, as Christmas, Easter, and Trinity.

Whether it be more or less frequently administered, you should aim to make preparation for it during the week preceding, by prayer, reading, and reflection. Let your thoughts turn toward it in advance, that you may come with some degree of calmness and collectedness. It is a good plan to read over the exhortation, beginning "Dearly beloved in the Lord, ye who mind to come," etc., some time early in the week before; and the shorter exhortation, "Ye who do truly repent," etc., a few days before.

These two exhortations will give you a good idea of the kind of preparation one should have to receive it worthily. Then, also, you will examine yourself to see what especial faults you have fallen into, that you may secure pardon, and grace to struggle against them.

It may be that you will often feel more like staying away than going to the holy feast. You will think yourself unworthy to go forward. Some sin will loom up, or you may have coldness and deadness of heart. But think of the feast as a means of correcting these faults, and of gaining greater warmth and stronger life. Let the very

deficiencies you notice be reasons for coming more eagerly, for that heart is hard indeed that can not be melted by the representation of the Saviour death and passion.

Some persons are greatly troubled because they do not have some very marked emotions as they partake of the communion. They expect ecstatic feelings, or some unusual moving of their emotions. It may be granted some to have these. It may at times be granted you, but you are rather to expect the quiet joy and settled peace of one who is doing a duty and waiting the Lord's own way to manifest His presence.

It is well to follow the service closely, to separate your mind from all other thoughts, and to concentrate your attention upon what is before you. Let no trifling matter come between you and the solemn act in which you are engaged. It needs your best efforts, and it is worthy of a concentrated mind. Nor should you let the frequency with which you come make you fall into the way of regarding it as a mere matter of course. It is true there will be times when you will realize its blessedness more than at others, but be on your guard against formalism. Your mind may be drawn away to evil if you give mere lip service.

He who makes this feast is worthy of your best powers, and He never wearies in the bestowal of blessings. He is never listless nor indifferent when

you approach His table, but you are to think of Him as with tender solicitude and with abounding mercy, ever ready to give you what you most need.

The feeling of a devout communicant is expressed in some such words as these: "On Sunday next, the Holy Communion is to be administered. It is a precious feast. By means of it, the Lord Jesus would remind me of His love, and would feed me with the bread of life. I must prepare myself to receive it worthily. If I am not in love and charity with my neighbor, help me, O Lord! to have a forgiving spirit. Whatever be my sins, do Thou grant me sincere penitence for them. Increase my faith, that I may feed upon the body and blood of Christ in my heart, fixing all my hopes upon Him for present peace and future blessing. I have no other Saviour. I need no other. He is all-sufficient. He loved me beyond all conception, and I will pay Him adoring gratitude. I will go to His table expecting His blessing. I will gain there new strength for my trials and duties. I will pour out my heart before Him, and doubtless He will refresh me with His grace."

CHAPTER VIII.

THE HOLY COMMUNION.

ITS INSTITUTION—ITS PURPOSES—ITS BENEFITS.

RIGHT views concerning the Holy Communion, and a right use of this sacrament, will aid greatly in the proper development of your religious life.

First of all, then, you are to remember that this sacrament was appointed by our Lord Himself, and is of perpetual obligation upon His Church until He shall come again—that is, it is to be celebrated in memory of Him until He comes in His glorious majesty to judge the world. It would be well to read here the account of its institution as given in St. Matthew, 26th chapter, 1 Cor. 11th, 23-26.

It was not St. Paul nor St. John who appointed this feast, but the Lord Jesus Himself, and therefore its observance is enjoined upon Christians as one of their most bounden duties, as much as the duty of offering prayers.

The next point is, that the first purpose of this sacrament is that we may remember the Lord

Jesus. So are His words in instituting it: "Do this in remembrance of Me." What would He have us remember? Evidently His great love for us in giving His body and blood for our redemption. When we remember Him, we may recall His wisdom and His power, but the great thing to call to mind is the love which led Him to suffer and to die. It is a very simple ceremony this partaking of bread and wine, after their consecration, but how effectually there is thus brought before you that offering of Himself which the Saviour so willingly made for you!

But as it is possible to remember His love without perceiving how we are personally benefited thereby, this sacrament has a further purpose.

It is to be partaken with faith so that you feed upon Christ. Just as bread and wine nourish your material body, so by faith you appropriate your Saviour, you receive Him as the support of your eternal life, you eat of the Bread of Life.

No one can tell how the Lord Jesus imparts Himself to the soul of the faithful communicant, but in some way he who worthily receives the Holy Communion is strengthened and refreshed by the Body and Blood of Christ spiritually received. This is not saying that the elements, the bread and wine, are changed into real flesh and blood by a miracle, for such a view is a great error; but while they remain bread and wine, and

while they go into the substance of our bodies, the soul receives spiritual nourishment—in other words, it feeds upon Christ.

Still further, there is a sacred bond which unites all who believe in Christ to Him and to each other. Now, partaking of the Communion knits that bond still closer. You are bound more intimately to your Saviour and to all who love Him. The living and the dead are one in Him, and this sacred feast binds all together more and more firmly, so that you may realize, as you partake of it, that, through Christ, you are joined to all holy persons of all the ages, the world over.

In thinking, then, of this sacrament, these are the four points that become especially prominent: Christ, who instituted it; Christ, who is remembered by it; Christ, who feeds you by means of it; and Christ, who binds you by it to Himself and to His people.

There are, of course, other points connected with this sacrament.

It is a joyous feast, and hence has been called the Eucharist—that is, the thanksgiving, for we are in it, and by it, to render thanks for the Saviour's love. It is, moreover, the occasion for making special consecration of ourselves, our souls, and bodies to Him. We renew our vows of fidelity, take afresh our oath of allegiance, and find

ourselves solemnly to Him; hence we speak of it as a sacrament.

There are many deep questions suggested by this sacrament far beyond your power or any one's power to settle, so that while the very humblest disciple may gain benefit from it, the wisest theologian is baffled in his efforts to fathom it fully. But however this may be, to you it may ever be a real help in living Christianly. You are not to recoil in dread as if you were to be injured, or to stay away from it in the hope of making yourself better. Nor are you to regard it superstitiously as some magic charm which will have an effect upon you irrespective of your condition while approaching it.

You will not go astray as to this matter if, with humble penitence for your sins and a lively faith in Christ's willingness to receive you, you come to the feast which He spreads. As time goes on, and you think more deeply over the matter, you may learn many a truth which now is obscure, but you will always come back again to the simple point that you are fulfilling thus your Lord's command and coming for a blessing.

CHAPTER IX.

THE TEMPTATIONS IN THE CHRISTIAN LIFE.

NUMEROUS—FREQUENTLY PRESENTED—LOVE OF THE WORLD—LOW IDEAL OF CHRISTIAN CHARACTER—TRIFLING WITH SIN—PERSONAL EASE REGARDED—NEGLECT OF MEANS—DOUBTS.

THE pathway of the Christian is beset with temptations. Each day may bring some new ones. Progress implies constant struggling with them. But, according to the old saying, "to be forewarned is to be forearmed." You are not therefore to go carelessly forward as if the way were perfectly safe, but you are to "watch and pray that ye enter not into temptation." With all your watchfulness, the enemy may assail you at unexpected points, or come upon you with unexpected strength. You are to pass through this world with the caution which a soldier uses who passes through an enemy's country. He who rushes recklessly on may fall into snares, and he

who does not take heed to his steps may be led into the power of the tempter. You are to be ever vigilant, and never to forget that, while in your own strength you cannot resist evil, you can do all things, as said St. Paul, "through Christ which strengtheneth me."

What are some of the temptations most common to Christians?

First. A too great love of the present evil world and the things which are in it. This love would not be the danger that it is if our stay here were to be forever, but we are pilgrims and strangers seeking a city whose maker and builder is God; and we are not to lay up treasures on earth, but to lay them up in heaven.

We are to use the things of this life as helps to a better life, and not to hope to find our satisfaction in them.

Second. Another mode in which temptation comes is to lead you to form a low ideal of Christian character, and to be content with small attainments in grace.

You cannot form too high an ideal of what a Christian ought to be, and you should never rest satisfied with any progress you have made. Aim higher and still higher.

You are not to be misled in this respect by the formal or worldly lives of professing Christians about you. If they are not struggling forward, it

is their serious loss, but their neglect will never excuse yours.

Third. A third form of temptation will be to regard sin as of but small moment. Sin is ever to be deplored. It may be forgiven, but it leaves its scars behind. Moreover, it is always dishonor done your Lord, and, if willingly indulged in, becomes gross ingratitude to the most loving of Fathers.

Fourth. Another temptation is to regard your own personal ease and comfort as superior to the duties you owe God and man. Some do right things when it is perfectly convenient to do them, but the correct plan is to place duty first, without any regard to your personal convenience. If a thing is right, do it, whatever be the cost in discomfort.

Some of the duties most painfully done bring with them the very richest blessings.

Fifth. A fifth shape in which you will be tempted will be hoping to grow in Christian attainments without using the means to secure growth. Sometimes you will be disposed to omit prayer, church attendance, receiving the communion, etc., and will expect some unusual effort afterward will press you onward. It will be a great mistake. There is no substitute for a steady, regular use of the appointed means of grace.

Sixth. There may come to you temptations to doubt some of the verities of the Christian faith. Doubt is sometimes the result of physical causes, as ill health, sometimes the result of injudicious reading, or of mingling too intimately with irreligious people, but often it is the direct temptation of the evil one. Now and then, it may mark some of the steps of intellectual growth, when the mind is passing onward to a more settled state.

Whatever may be the occasion of doubting revealed truth, the remedy ever consists in going humbly to the Lord. He lives, He knows, He can bring peace. Never let go your faith in the existence and love of a beneficent God, who, in His good time, will cause the mists to vanish.

CHAPTER X.

WAYS OF USEFULNESS.

NUMEROUS—HOME—PARISH—SOCIAL LIFE—BUSINESS—IN THE WORLD—PRAYER.

It would be almost impossible to specify the many ways of usefulness which are open to those who would be really useful Christians. They are found at home, in the parish, in society, in business, and in the world around you. Then, too, they vary according to the gifts and grace bestowed upon you. It is wisest to begin with those ways which are most simple and nearest at hand. Many a good opportunity is overlooked in reaching for some supposed greater one which may be out of reach.

First. Begin at home, think each day how you can make the burdens lighter for those there, how you can contrive to make their comforts greater, and all of them more earnest in serving God. There may be little children whom you can teach the Catechism, Bible stories, hymns and prayers. There may be older members of your home whom

you can encourage to read the Scriptures, to go to Church, and to lead better lives. If you are only eager to be useful at home, there will be many ways open to you.

Second. In your parish, there will be openings. One of the first will be the opportunity to set a good example to others by going to Church regularly, and being interested in all that concerns the welfare of the parish.

The clergyman will probably welcome your aid in teaching in the schools, or in visiting the poor and the sick, or in adding in some way to the beauty of worship in the Church. It is well to ask him to give you some work to do. His heart will be cheered at such a request.

Third. In social life. Among your friends and neighbors, and particularly among those with whom you are intimate, you will find ways to do good. First of all, try to give an elevated tone to society. Keep from frivolous occupations, and all worldly excesses. Do not regard mere amusement as the great end of society, but think of social intercourse as a means of improvement in the best sense.

It may not be wise always to introduce and to discuss religious topics, but try to infuse a religious spirit into all topics. Now and then you will find some one with whom you can talk seri-

ously upon serious subjects, and whom you can instruct and benefit.

You are particularly to be on your guard lest the trifling conversation, the round of amusements, and the absurd fashions of social life prove a hindrance to you, and you not only do not benefit others, but be swayed to evil by them.

Fourth. In business. By business here is meant any employment by which you seek a livelihood. Your calling will bring you into contact with others, and although you may never have opportunity to know their thoughts and feelings, your life may have an influence upon them for evil or for good.

If you do well what your hands find to do, if you are upright in your dealings, you will thus be advocating the cause of God, even though you never utter a religious word to them. Carry conscience into your most trivial employments, and remember that you are the Lord's servant, to submit every thing you do for His inspection

Fifth. In the world. The Christian, when he thinks of the great world about him, engrossed as it is in its occupations, its pursuit of pleasure, and in its sins, may be tempted to think he can make but little impression upon it for good. But be not dismayed. Get to work vigorously, and the world will be the better for your stay in it. There are two simple ways in which you can

exert your influence: one is by abstaining from evil, and the other is by taking a firm stand on the side of goodness.

There is a warfare between good and evil, and you cannot occupy a neutral position. You must aid one side or the other. A determined stand on the side of goodness is like the adding of new recruits to an army.

Having taken your stand, you will find that you can do something more than swell the ranks. You will see that there are ways in which you can carry on an aggressive warfare against evil. You can aid the cause of missions by your money, and by personal efforts; you can labor for the reformation of some one who is straying into forbidden paths, perhaps some wayward child; and you can aid in attacking some great evil which brings woes to many. It may be that, as a young Christian, your proper place will be to *follow* the lead of older and more experienced persons in the aggressive warfare; but there is always one mighty weapon which you can wield, and that is prayer. Be unceasing in prayer for all efforts which have in view the destruction of evil and the building up of the kingdom of righteousness.

PART II.

CHAPTER I.

HISTORY OF THE CHRISTIAN CHURCH.

CONNECTED WITH PREVIOUS DISPENSATIONS—DIVIDED INTO NINE PERIODS—APOSTOLIC AGE—THE FATHERS—CONSTANTINE—CONFLICTS—DARK AGES—MIDDLE AGES—CRUSADES—REFORMATION—POST-REFORMATION.

The Christian Church is connected with the Jewish Church, with the patriarchal dispensation, and with the earliest promises of redemption made to man, in that it is the development of all of these. We are not to think of it as something entirely distinct, established over eighteen hundred years ago, but as the sequel of all that had gone before it. The promise of deliverance made to our first parents, the covenant of faith made with Abraham, the Law given through Moses, with its

observances—all of these find their sequel in the coming of Christ, and the establishment among men of the kingdom of God, the Church.

The day of Pentecost, after our Saviour's ascension, was the period of the more formal establishment of this visible society, for then it took shape, and began to exist as an organized body.

Since then it has been planted in nearly all parts of the world, and is destined to be, in time, the one brotherhood in which all redeemed men shall know the Lord.

The history of the Church may be divided into nine periods.

First. the apostolic age, when apostles, filled with burning zeal for the salvation of men, labored mightily in proclaiming redemption through a crucified Redeemer. They were eminently successful, and ere fifty years after the first Pentecost had passed away, the Church was planted in most parts of the then known world.

Second. The post-apostolic age, when the good work was carried on by those who succeeded to the apostolic office, and by others who were inspired with like zeal. This is the age of the martyrs, when, through the opposition of the pagan world, bitter sorrows were visited upon the Christians. This, too, is the period when these great men now known as the Fathers of the Church

arose. They are sometimes called the Ante-Nicene Fathers. Giants in intellect and saintly in their lives, they carried on the work begun by apostles.

Third. The next period began about A.D. 312, with the accession of Constantine, the first Christian emperor, and is memorable from the fact that the Church was then first favored by the state.

This is also the period of the great General Councils, of which six were held to correct erroneous opinions, and to determine what was the Christian faith.

Fourth. A fourth period was one of conflict in three directions: First, with heretical parties in the Church; second, with the Mohammedan power on the East; and, third, with the barbarous tribes on the West. It was during this period that the papacy rose to such prominence and power. The Bishop of Rome, in primitive times, was like any other bishop; but owing to the importance of the city of Rome, and to the fact that her bishops gradually became possessors of lands and wealth, as temporal princes, they assumed control over other bishops, and at length came to be acknowledged as having almost unlimited authority.

Fifth. The next period was that of the dark ages, when, as resulting from the preceding causes,

the world seemed to be slumbering. Errors, superstitions, and corruptions of the faith abounded.

Sixth. The middle ages succeeded, when the Church seemed, in some measure, to control some of the new elements which had been cast into the society of Europe by the accession of the tribes from the North, and there was brought about a condition of society which presents many points of interest. Although few would care to have the middle ages reproduced, we are not to think of that period as one of hopeless gloom and superstition. There were much zeal and devotion ; and in some directions great culture. Attention was given to missions, to church architecture, and to certain branches of learning.

Seventh. The period of the Crusades overlaps the preceding period, when efforts were made to recover the holy places of Palestine from the grasp of the Mohammedans.

These were immense military and mob-like expeditions, in whose success the whole of Christendom was intensely interested. Millions of lives and countless treasures were sacrificed in what at length proved hopeless undertakings. But there were great benefits which came from the Crusades, such as the awakening of intellectual life, the redistribution of the soil, the fostering of commerce and manufactures in Europe, and finally, the preparation for the Reformation.

Eighth. The Reformation period is a very distinctly marked and exceedingly important, portion of the Church's history in Europe.

The evil influence of Rome had caused, a long time before, the division of the Church into an Eastern and a Western section, and now the superstitions and corruptions fostered by the Roman bishops and their followers led to an immense upheaval and overturning in Europe.

The work of reform went on in two distinct lines—one upon the continent, the other in Great Britain. The power of Rome was shaken, and there was at once a rebound from the corruptions which had been introduced. In Great Britain, the piety, learning, and prudence of the reformers checked the reaction and held the movement within proper bounds, so that it finally resulted in purifying but not destroying the Church. Every strong popular movement is in danger of going too far, and so we have reason to be glad that the English Church was cleansed of Romish errors, while the essential features of the Catholic faith were left intact.

Ninth. The Post-Reformation period extends to the present day. It includes many very important points, such as the firm establishment of the Church of England, and its introduction and development in America; the extensive missionary operations of the Church of Rome and the

English Church; the rise and development of the numerous divisions of the Protestant body here and in Europe; the revivals of life and earnestness in the English Church; and, last of all, the Old Catholic movement in Germany, and the downfall of the Pope's temporal dominion in Italy.

You can readily see, from the above hasty summary, how intimately the Church of Christ has been associated with the world's progress, and what an important agent it has been for preserving whatever of truth and of goodness there is in the world. Again and again, but for the Church's influence, the waves of darkness had spread over the earth.

Of course no one can study the history of the errors which crept in to corrupt the true faith as held by the primitive believers, without wishing that the simplicity and sincerity of those early days had continued. But we must not forget that even in the times of the greatest superstition, the substance of the faith was retained, and that myriads then glorified God by lives of faith and devotion. As we read the history of the Church, the prominent features that loom up are the conflicts waged within and without, but these conflicts are not all the history. Just as when we read the history of our own nation, we may find wars and political struggles recorded as if these

were the only important events, so the Church's history, although as it has been written as being confined to struggles of factions, includes infinitely more than these, and perhaps more important things than these.

Even though so much is said about the corruptions of the Church of Rome, we are not to forget that many myriads of souls in that communion are trying with all their powers to serve God.

Every review of Church history should have the effect of making us more and more thankful that our lot has been cast in these days, and in a pure branch of the Church, for in this, the brightest and most earnest of all the centuries, we are in a Church which reproduces most nearly the essential features of that which existed in the primitive ages.

CHAPTER II.

THE PROTESTANT EPISCOPAL CHURCH.

OLDEST ENGLISH RELIGIOUS BODY IN AMERICA—HOW PLANTED HERE—CONFLICTS—COLONIAL DAYS—RECUPERATION—PROGRESS.

THE oldest religious body in this country established by English people is that branch of the Christian Church bearing now the above title. It was originally a part of the Church of England, and was planted here by the first settlers. Even before it was firmly planted at Jamestown, in 1609, the early English explorers celebrated the rites of this Church on the seas near our coast, and on islands and headlands where they made a landing.

During the colonial period, the most flourishing religious body in North America was the Church of England. In nearly every part, except some portions of New England, it was strong and vigorous.

The Revolution, however, came almost as a

death-blow to this Church. Its very name brought it into disfavor in that time of excitement, and the fact that some of its clergy and laity refused to annul their oaths of allegiance to Great Britain gave rise to the popular impression that churchmen had no sympathy with the colonial revolt against British oppression. But while it is true that some of them deprecated the Revolution, it must never be overlooked that the success of that important movement was secured very largely through the efforts of other churchmen, and that to the efforts of these same men we are indebted for the form of political government which we now enjoy.

Moreover, many of those who at first held out against the Revolution, when they were convinced that the infatuation of the British rulers offered no reason to hope for a peaceful solution of the difficulties, fell in with the movement here and labored for the independence of the colonies. But scanty justice has been done the churchmen of the American Revolution. The popular histories usually misrepresent them, and fail to accord the credit which is due men who wanted to act conscientiously in a time of great embarrassment. But for some patriotic churchmen, the Revolution had never become the great national movement which it did, and we would have drifted away to anarchy when the contest ended.

The Church here was seriously injured during the years of conflict. When the smoke rolled away, it seemed as if in some places Episcopacy was forever obliterated. Church lands were confiscated, and her altars were deserted. It took a number of years to recuperate from the ravages of war and popular opposition, but our ancestors in the Church very early took measures to adapt the organization to the new order of things. They made the necessary changes in the Prayer-books in 1789, had bishops consecrated for some of the dioceses here, and adopted a constitution by which the dioceses were bound together. Slowly but steadily the recuperation has come, until now it is leaping forward, and the most rapidly growing body, in proportion to its size and the population, is this Church;—that is to say, its percentage of increase year by year is greater than that of any other.

There have been most wonderful strides made during the past twenty-five years. With the opening of the great West, and with the growth of population along the Atlantic coast, parishes have been organized with wondrous rapidity, and we have grown accustomed to the frequent demand for the creation of new dioceses and the division of old ones. In studying the history of our Church in this land, it will be found that its history is divided into these three periods:

First. Its colonial period, when it was a part of the Church of England, and fostered by her care. This date is from 1609 to 1789.

Second. Its period of recovery from the disintegration occasioned by the Revolution, lasting from 1789 to about 1820.

Third. The third period was ushered in, in 1821, by the formation of the Missionary Society, and the infusion of a zeal for church extension.

Missions to the West and the South, to the Pacific Coast, to the Indians, to Africa, China, and Japan, have been projected, and a great multitude has been gathered into the fold of Christ.

The young student of history must not be surprised as he learns that there have been times of controversy in this Church, and that parties have now and then been formed, each advocating strongly its peculiar views of truth.

It is entirely consistent with the character of a broad, generous organization such as ours, that it should include within its membership, and should tolerate, many diversities of opinion. It does encourage, however, the holding fast to fundamental truths, while it allows this wide liberty upon controverted points. To-day, however, the party lines of division are more faintly drawn than ever before, and to be a member in this body is to be welcomed most kindly wherever a parish has been organized. If now and then the young

churchman, or the stranger coming within our fold, should hear disputation, it is not to be regarded as always indicating bitterness, but, in most cases, as that allowable liberty of opinion which is entirely compatible with holding firmly to essential principles.

You will be doing good service to the cause of religion by abstaining from mere partisanship, and by endeavoring to strengthen the holy bonds between brethren.

CHAPTER III.

PECULIARITIES OF THE PROTESTANT EPISCOPAL CHURCH.

FORM OF GOVERNMENT—FORMS OF PRAYER—CLERICAL VESTMENTS—OBSERVANCE OF SPECIAL SEASONS.

PROPERLY speaking, the Episcopal Church has no peculiarities, for its features are those it has derived from the primitive Church. But comparing it with the religious bodies around it, there are certain things which distinguish it from them, and which demand especial notice. Among these are its mode of government, its use of forms of prayer, vestments for its clergy, and the observance of especial seasons. Let us try to understand something about these points.

First. The form of government retained in this Church is that of a ministry of three orders, called Bishops, Priests or Presbyters, and Deacons. The one word which denotes this mode of government is *Episcopacy.*

The order of Bishops constitutes the most im-

portant rank; next comes the order of Priests or Presbyters, and, last of all, the order of Deacons. When a man enters the sacred ministry, he is made first a Deacon. He is next promoted to the second rank, and, finally, some of the second rank are chosen as Bishops. There are particular duties which belong to each of these grades. The Deacons are ordained to assist the Priest in divine service, to read Holy Scriptures and homilies in the Church, to instruct the youth in the Catechism, to baptize infants when the Priest is absent, and to preach if they are licensed to do so by the Bishop. They are also to visit the poor and the sick.

The second rank, the Presbyters or Priests, are to instruct the people out of the Holy Scriptures, to administer the Sacraments, to be Preachers, Pastors, and Stewards of the Lord.

The third rank, the Bishops, are to do what is required of the second rank, and in addition thereto to ordain other ministers, to administer Confirmation, and to be the spiritual rulers of the dioceses over which they are appointed. Says the Preface to the Ordinal, "It is evident to all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these three orders of ministers in Christ's Church," and so no one is permitted to exercise

the office of a minister among us who has not had Episcopal ordination.

Second. Forms of Prayer, or Liturgies, were adopted at a very early date. We know not when they began. The Jewish Church used them, and there are traces of Christian liturgies in the New Testament itself. They appear in the earliest writings of the first Christian ages, and have been handed down to us, so that some of the Prayers we use and the anthems we sing are as old as Christianity itself.

Our Prayer Book contains the ancient forms, as well as some that were composed later. The use of precomposed forms of prayer and praise has many advantages, such as preserving a reverent mode of worship, keeping away new and strange notions in religion, giving all an opportunity to unite their hearts and voices in prayer and praise, and preserving to us the holiest thoughts of the purest ages of devotion. There can be no valid objection to their use, since they have been hallowed by the usage of the most holy of God's people, and are such aids to a devout spirit.

Third. The Use of Vestments for the Clergy. The question is often asked, "Why do the ministers of the Episcopal Church wear distinctive garments when officiating?" The answer is fourfold:

1. The dress of the clergy betokens their

official position, as those appointed to minister about holy things. When we behold a clergyman officiating, we are to remember that he is God's servant, appointed to lead our devotions, to minister the Sacraments and ordinances of religion, and to explain to us God's truth. His peculiar vestments are to remind us of these facts.

2. The surplice worn by deacons and priests and the robes worn by Bishops have the advantage of preserving uniformity in costume among the clergy while officiating, so that we are not pained by noting uncouthness or absurdities which may arise from frequent changes.

3. These simple vestments are such as have been worn by the clergy for many ages, and resemble in their style the flowing costume worn in the days of our Lord and His disciples. You will notice the resemblance by examining the pictures of men of the early Christian ages.

4. We know that in the Jewish Church certain vestments for the ministers of religion were commanded; and there seems to be no reason why now, under the new dispensation, there should not be a suitable costume adopted. No one claims that distinctive garments have been commanded by the Master, but these are retained because of their appropriateness, long usage, and for the other reasons above cited.

Fourth. The Observance of especial Seasons.

This, in these latter days, has become less a peculiarity of the Episcopal Church, for all religious bodies, even those who once opposed the usage, seem to be paying more attention to marking the great festivals such as Christmas and Easter. There are many good reasons for observing a Christian year, for marking off its seasons into periods; for thus we keep ever before us the great facts and doctrines of Redemption, and there is linked in with time as it passes that which suggests holy thoughts, and brings before us the verities of the unseen world.

Beginning with Advent we pass on through the year, reminded at every point of Him who brought salvation and opened for us the gates of life eternal. One who follows aright the festivals and fasts marked out in the Church's calendar cannot but become a better instructed Christian and a more devout follower of the Master.

There are many minor peculiarities which might be noted, but it is sufficient to say of them all that they are such as we have received from the primitive Church, and such as are calculated to promote reverence in our worship and holiness of life.

Nothing is done simply for effect. There are good reasons for all of these usages, reasons founded upon propriety, and commending themselves to all thoughtful persons as sufficient. It

is well indeed to ask for information, of your rector or some other qualified person, upon any point you do not understand, and when it is explained to you you will thenceforth find greater gratification in being connected with an organization which has preserved so many observances which extend back to the very days when apostles trod the earth; and which have helped so many persons in leading devout lives, by keeping ever before them the claims of God, and the verities which are eternal.

CHAPTER IV.

OBJECTIONS TO THE PROTESTANT EPISCOPAL CHURCH.

THOUGHT TO BE ROMISH—ANTIQUATED—FORMS OF WORSHIP—DISTINCTIVE DRESS FOR CLERGYMEN—NOT EARNEST ENOUGH—STRANGE WAYS.

It is not surprising that persons should make objections to the Episcopal Church when we consider the ignorance that prevails as to its true nature and history. For this ignorance we ourselves are partly responsible. Our Church differs from other religious bodies around us in some particulars, but we have not generally been as ready as we should be to explain these points in a kindly spirit. Then, too, you must not be surprised to hear very good people holding very opposite views even upon quite important points. All cannot think alike, although the day has come when conscientious convictions are more tolerated than formerly. It is right that you should know the objections most commonly urged against this

Church, and what answers can be made to them, although you must bear in mind that a man may make an objection in a few words which would take a whole volume to answer fully.

First. Probably one of the first objections you will hear is that the Episcopal Church is very like the Roman Catholic Church.

It is declared that it came out of the Roman Church, and has been only half reformed, so that many of its ways are still erroneous. Now the answers to this objection are numerous. In the first place, any one who studies history will see that the Church of England, the mother of our Church, existed in England before Romanism was introduced there, and that when in later days a reformation was made necessary because of the errors Rome had introduced, the reformers did not make a new Church, but purified the old one.

"Where was your Church before the Reformation?" asked some one of a churchman once. "Where was your face before you washed it?" he replied.

Our ancestors far back in the days gone were not responsible for the errors that crept in, and when they could they got rid of them. In getting rid of later errors it was their particular care not to destroy any thing that was scriptural and that belonged to the primitive Church as it existed in the earliest Christian ages. It may boldly be

affirmed that the purest branch of the Christian Church to-day is that branch which exists in England and America. They who speak of it as only half reformed make a grievous misstatement, which would probably be corrected were they to study more closely the history of the Church of Christ as it existed in the days of apostles and martyrs.

Second. It is sometimes said that our Church is antiquated, and is not in sympathy with the spirit of modern times. People want something fresh and new, and some suppose they can destroy and create a Church as they can a debating club or a musical society.

Our Saviour, however, clearly intimated that the Church He planted was to last while the world lasted, and that the gates of hell should not prevail against it. Men have no power to found a Church, much less to destroy it. As well might they try to create a new sun or a new earth.

But while the Church in its essence, its polity, and its doctrines continues on from age to age, it may be necessary to adapt it in non-essential features to the varying circumstances of the times; and this is being done constantly, so that it is an unreasonable demand to ask more than is so readily granted. Whatever the culture of the times or the necessities of the people render

desirable, is done in the way of adapting the services or enriching them, but it would be absurd to follow out all the vagaries of fashion and the eccentricities of thought of a particular period.

The elements of catholicity (universality) which the Church has adapt it to all conditions and all ages.

Third. Objection is sometimes made to our Church's forms of worship, as if forms of prayer and praise were to be condemned as unwarrantable.

Persons who make this objection forget that precomposed forms of worship were in use in the Jewish Church, were sanctioned by the Lord, and were in use by the primitive Christians. They further forget that there are many advantages gained by their use, such as preserving sound doctrine and a reverent manner of worshipping God. The forms we use are hallowed by long association with those who have gone home to God, and we regard them as a precious heritage from the ages of devotion. Further, nearly two thirds of our forms are taken from the Word of God. Need more be said in reply?

Fourth. Some object because our clergy wear distinctive vestments, usually a simple white surplice and black stole, in conducting services. Does any one object to a military or naval officer, when upon official duty, wearing a uniform?

Then, too, if our clergy are not to wear these vestments, what are they to wear? Who will determine what is proper? The surplice, or what corresponds to it, has been worn by ministers for a long while, for many hundreds of years, and its simplicity and fitness enable us to avoid the distraction caused by varying fashions, and besides we are thus taught that he who ministers to us is an official of the Church of God.

Fifth. Now and then some one complains that the Episcopal Church is not earnest enough, that it is slow, and unable to get up excitements and move whole communities. Perhaps this objection applies rather to its members here and there than to the Church, for as a body it is thoroughly in earnest. Does one ask for more prayer? It provides for prayers day by day. Does one ask for more efforts to grow more holy? It has its Advent and Lenten seasons, when the attention of men is called particularly to the themes which awaken thought and beget earnest devotion. Does one ask for greater efforts to promote the welfare of the young? It receives little children and trains them for Christ.

It would be difficult indeed to eliminate from the world the good this Church is doing. In all works of beneficence it never lags behind. In whatever may secure the lasting welfare of men it is ever ready. Happy are we if we can imbibe

its earnest spirit. Perhaps the objector confounds sensationalism with earnestness. There is but little of the former, and the less we have of it the better.

Sixth. Some have hastily concluded that they never could like the Episcopal Church because its ways are so strange to them. But surely this is hardly the Church's fault. If they have been trained differently, it has been their misfortune, and it is proper now to be at the trouble to learn the ways of this Church. It will require very little study to do so. There is nothing hard to learn. A few talks with a clergyman or some intelligent member, a little examination of the Prayer Book, and some of the strangeness vanishes. Then as the inquirer goes on there grows that strong attachment which makes him feel how infinitely superior are the Church's ways to all he has before been used to.

Only let one be at the pains to study out the why and the wherefore, and to see the reasonableness of these usages, and he is firmly settled in them.

We never dread the result when a sincere Christian studies these usages. Patient study generally leads up to honest conviction and warm attachment.

CHAPTER V.

THE LOYAL CHURCHMAN.

WHY HE LOVES THE CHURCH—HAS A DESCENT FROM APOSTLES—CARES FOR ALL ITS MEMBERS—HONORS GOD.

In speaking of a loyal Churchman, there is not meant one who is bigoted, but one who honestly believes that there are reasons for his loving his Church with a very firm and true affection.

Many persons imbibe the notion that it matters very little with which of the many religious bodies one is connected. It is true that a person can lead a very sincere Christian life and yet not be connected with this Church, but as you have opportunity to know more of the history and the principles of the Protestant Episcopal Church, you will be convinced that you will find in it the stimulus to a holy life, and the means of usefulness, such as may not elsewhere be furnished for you. If you are thus persuaded, you will be loyal and true. You will think charitably of others, but you will cling with unswerv-

ing devotion to the Church of your choice and affections.

You may hear objections made to your Church, but they are objections which can all be fully answered, and which need not give you one moment's uneasiness. In maintaining your loyalty the following considerations will prove helpful:

First. You are connected with a Church which has a lineal descent from apostles; which has numbered holy martyrs in its ranks; and which has given birth to some of the noblest names which appear upon the annals of the past.

Second. You are connected with a Church which cares for its members from the cradle to the grave; which makes no distinction between rich and poor; which follows you with holy words throughout all of your career, and which will encourage you to lead a sober, righteous, and godly life.

Third. You are connected with a Church which honors God as He has revealed Himself to us as a Trinity of three Sacred Persons: the Father, the Son, and the Holy Ghost; and which teaches you to revere Him as your Creator, Redeemer, and Sanctifier.

You must not be surprised to find those who, not appreciating the value of this Church, and perhaps not being friendly to some of the scriptural doctrines and usages which it maintains,

presume to attack it. Ever consider that their assaults would not be made if they were to go to the trouble to understand what the truth really is.

You will now and then hear some of its own members complaining of some of its features, and you may hear controversy and partisan opposition; but be not moved by any of these things. There will be differences of opinion so long as men see in part. Avoid numbering yourself with parties, but consider that one of the admirable features of a catholic (universal) Church is the very fact that it can embrace those who hold differing views upon minor points.

Now and then you may be tempted to dislike some of its arrangements, or to wish that it were differently constructed; but it is true wisdom not to let our own whims or fancies rule you, but to submit them to what the wisdom of pious men in ages past have thought would tend to God's glory and to man's welfare.

Your loyalty will often be put to the test, and sometimes in very painful ways, but you will never regret standing firm for the truth and laboring in every proper manner to uphold that which has had so many signal evidences of God's approval; and which you are to transmit intact to those who come after you.

CHAPTER VI.

THE PARISH.

WHAT IT IS, AND WHO ARE MEMBERS OF IT— OFFICERS — VESTRY — CHOIR — SOCIETIES — WORK—REMOVAL.

It is quite important to be well informed as to the structure of a parish, and the relationship one holds to it. The first point to be noted is that every person who is baptized in the Church becomes thus a member of it, and the expectation is that in due time he will be confirmed, become a communicant and a worker for the Church's interests. Baptism, then, secures membership in the whole Episcopal Church, and not confirmation or letters of transfer from one clergyman to the care of another clergyman.

It is a blunder to speak of becoming a member of the Church by confirmation, or by any other mode than Baptism.

For convenience' sake, to secure their proper training in Christian truth, and to gain for them the privileges of Christian ordinances, the Episco-

palians of a given town or village are considered as belonging to the parish there established.

Parish boundaries in this country not being strictly defined, it is a matter of option, if there are several near, as in a large city, with which a person connects himself. It is well, however, to be connected with some one parish, and not to float about here and there as is sometimes the case with persons living in cities.

The authorities of a parish are its rector, wardens, and vestrymen. The rector is called to his position by the Vestry, and may be instituted by the Bishop or by some one whom the Bishop appoints.

He holds his position not usually for a definite time, as a year or two years, but for an indefinite period. In theory it is for life, although he may be called to some other position, or may resign for some reasons. While the clergyman is rector he is your pastor, your authorized teacher and guide in religious matters. The Wardens and Vestrymen have charge of the temporal matters of the parish, such as providing suitable buildings for religious and beneficent uses, and keeping them in repair; providing means for supporting the rector and those who are employed as sexton, organist, etc.

Properly considered, the Vestry is the rector's council of advice and his body of chief helpers in his holy work.

Ordinarily in a parish there is a choir of singers, either volunteers or employed, who are the leaders of the musical parts of the services. The true theory of music in the Church is that all the people shall assist, but a choir of trained voices is generally considered necessary to lead the singing.

In most parishes there are different societies for various purposes, such as a guild for the care of the sick and the poor, for visiting strangers, for conducting mission services in neglected neighborhoods, for raising money for general missionary purposes, &c.; a Sunday-school for the instruction of young persons and others; a Sewing Circle for making up garments for the poor, and sometimes a Literary Club for promoting the social element among the congregation, and for general improvement. The societies vary, of course, according to the neighborhoods and the circumstances of the parish.

It has been found that such organizations are exceedingly useful in furnishing opportunity for all to aid Christ's work, and for developing among their members a stronger religious life. Use whatever ability you may have in connection with whatever work there may be in your parish. Perhaps you can teach in Sunday-school, or visit the poor, or conduct a Bible-class or a Night-school. Your rector will aid you in finding something to

do, and you will have the very great joy of helping to build up the kingdom of God.

It would be well for you to take it for granted that you can hardly become the Christian you ought to be unless you get to work. If you simply attend the services and do nothing else, you will not find yourself developing symmetrically in the Christian life.

There are several cautions to be observed:

First. In whatever work you attempt, pay due deference to the advice and wishes of your clergyman. He is supposed to survey the field, and to know best what it needs. You will lose nothing, and may save much blundering, by seeking his counsel frequently.

Second. Avoid everything like a partisan spirit in the parish. Too frequently there are petty differences of opinion, and people find themselves arrayed against each other. These contests are unseemly and unnecessary. Have nothing to do with them, but do all things to promote peace and harmony.

Third. Never fall into the condition of being an uninterested spectator of the work done in your parish. Keep up a hearty sympathy with all of its affairs, and show it whenever you can.

If you should remove from one neighborhood to another, your clergyman will give you a commendatory letter to the clergyman of the parish

where your new home is to be, and that letter will serve to bring you into pleasant relations with him and the people of the parish.

The lack of such a letter may keep you a stranger for a Considerable time, but with it you at once are sure to receive a cordial welcome.

But while you are thus exhorted to labor in your own parish, never let your sympathies end there, but let them go out to whatever good work the church at large is carrying on for the welfare of men and the glory of God. Keep yourself informed of these operations, and aid them by prayers, efforts, and gifts.

CHAPTER VII.

RELATIONSHIP TO ONE'S CLERGYMAN

THE CLERGYMAN AN AUTHORIZED TEACHER—PRAYER FOR HIM—UNITED WORSHIP—ATTENTION TO SERMONS—RECEIVING THE COMMUNION — CONVERSATION — AID — SENDING FOR HIM—FRIENDLINESS.

Your clergyman stands to you as one who has been authorized to become your teacher and guide in religious matters, and as one appointed to convey to you the privileges of the Church of Christ.

Your relationships to him therefore will include a respectful attention to his instructions, a right regard for his advice, and a just appreciation of his holy office.

There is involved in all of this no superstitious awe, and no slavish following. You are to consider him as your true friend as well as your rector, and as one who has your highest welfare at heart.

Let us think now of the duties which become

yours in fulfilling properly your relationships towards him.

First. You will pray for him that God may give him wisdom, sincerity, and zeal to discharge the duties of his office aright. When you consider how important that office is, what great results hang upon its being properly filled, what great blessings will come to you and to others from it, you will make frequent prayers that the Holy Spirit may ever be with your rector.

Second. You will unite with him with fervor and devotion in the services in the house of God. You are called upon to follow his lead as a worshipper, and not to be a mere spectator of his performances.

Third. You will listen with the hope of being profited by his sermons, addresses, and religious conversations. From week to week, and perhaps more frequently, he will endeavor to explain to you the truths of God, and to exhort you to holy living. Be attentive to this instruction. Do not regard it as something given simply to while away a portion of time, but as something designed for your everlasting profit.

Fourth. From time to time you will be called upon to receive from him the Holy Sacrament of the Body and Blood of Christ. He is Christ's minister celebrating with you a Sacrament which commemorates the Master's sacrifice and death,

Do not let your mind be distracted from the sacred feast, or your heart lose its benefits, by thinking of any peculiarities of the man, but remember that, however humble and imperfect he is, while thus ministering to you in holy things he is performing the appointment of your Lord for your soul's health, and that One greater than man is waiting to fill you with the riches of His grace.

Fifth. There will be times when you will want to have especial conversations with your clergyman. You may meet sorrows or have difficulties in your Christian life. There may be doubts you will want solved or instruction needed as to the pathway of duty.

In all of such cases you should feel free to confer with him. You can be sure of his sympathy, and, so far as God gives him wisdom, he will teach you what is right.

Sixth. It will devolve upon you to aid, according to your ability, in supporting your rector. Giving himself up to his sacred calling he, of course, cuts himself away from opportunities to earn a living by other means, and relies upon others for a share of their means.

It is a duty enjoined in the Scriptures thus to support those who are called to the sacred ministry. Consider it, then, both your duty and your privilege to give, regularly and systematically, what you can for his comfortable maintenance,

and to put him in possession of means for doing good as he has the opportunity.

Seventh. It will be possible for you to aid your rector's work by your generous sympathy, by frequent prayers, and by personal efforts. It is difficult to state here the many opportunities that will offer themselves, but you will have them coming, and will find it a pleasure to make use of them.

Eighth. There are times when you should send for your minister, such as in sickness, or when through long illness you are not able to come to church to receive the Holy Communion, or when some great sorrow comes to your home, or on still other occasions when you need sympathy and advice.

Do not expect him to find out for himself that you need him, but send for him.

Ninth. Endeavor to maintain uninterrupted friendliness of intercourse with him. You may find him to have faults and to make blunders, but let your intercourse with your rector be that which should exist between two Christian friends who are sincerely devoted to each other's interests, and who are bound together by a bond which is eternal.

CHAPTER VIII.

RELATIONSHIPS TO CHRISTIAN PEOPLE OF OTHER NAMES.

ALL FORMS OF FAITH NOT INDIFFERENT—HOLDING FIRMLY TO YOUR OWN CHURCH—SEEKING POINTS OF AGREEMENT—SAMENESS OF CHRISTIAN EXPERIENCE—UNITED EFFORTS—GOOD EXAMPLE TO THOSE OF OTHER FAITHS.

It becomes at times a difficult question for members of our Church to determine definitely their relationships to those who belong to the different religious bodies about them. On the one side are the Roman Catholics with their superstitious beliefs, and on the other are many classes of Protestants with their varying opinions. It is hard to think one form of faith is as good as another. We would not be Episcopalians if we thought that. It is equally hard to think these Christian people are entirely in error in all their views, for that would be an exceedingly narrow view to take. Nor can you expect to convert all these

people to your way of thinking. What are you to do, then?

First. You are to hold firmly to such views of truth as your Church has adopted, as being the wisest and best, not only for you, but probably for others, and to be eager that the day may come when others may enjoy the full, well-rounded, symmetrical faith which the Episcopal Church preserves. This is a good starting-point, and may help you in a time of perplexity. You are an Episcopalian because there are many good reasons for your being one. You would lose a great deal were you to become any thing else. But if there is any gain or comfort to you because of your connection with this Church, you should be very eager that others may enjoy it also. If, however, you do not show your appreciation of your own Church, how can you hope to have others appreciate it?

It is a vast help, then, in determining your relationship to other Christian people, that you hold firmly to a settled faith, which you would like all men to enjoy with you.

Second. You are to consider that these people, connected with other bodies, are not entirely in error. They have very much of truth with them, and hence are in substantial agreement with you upon many more points than you might at first suppose. Seek for these points of agreement

when you are thrown in contact with them. Upon very rare occasions, indeed, is it proper to engage in discussion. If any one ask you why you believe as you do, be ready to tell him, kindly and clearly, but never depart from a true Christian courtesy in discussing points of difference.

It is safest to assume that your opponent is sincere in the views he holds. If he give you opportunity to show him truer views, embrace the opportunity.

Aim to have men love the truth for the truth's sake and for their comfort, not simply to add one more to the number who think precisely as you do.

Third. Although there may be many points of doctrine where you will find other people differing from you, you will doubtless discover that in their experiences as Christians they have some of the same trials with temptation and some of the same struggles after holiness that you have, and that they are trusting to the mercy of the same Saviour.

In other words, the interior life of other Christians will resemble your own in many features, and hence you will find that you have much in common, and much that will draw you together in kindly regard for each other.

Fourth. There may be occasions and ways in

which you can unite your efforts with theirs in works of charity and beneficence, where no distinctive feature of your Church is brought into question, and where no principle is compromised.

Usually—perhaps, indeed, in most cases—you will find scope for all your efforts, and need for all your energies, in carrying forward the work which your own Church is doing. He is a poor Churchman indeed who allows the noble enterprises of his own Church to flag while he flits about here and there, giving but half-hearted help to other people. It is far better to labor with all one's soul in the channels approved and appointed by the parish with which you are connected.

But while you thus labor in your own parish, never be unappreciative of the good other people about you are doing. Never speak unkindly of their labors, and rejoice in all the blessings the Lord bestows upon them.

Fifth. You can never overestimate the value of a good example in leading people to appreciate your Church, and to remove their prejudices. In their ignorance some think Episcopalians are mere formalists, and others think them lacking in fervor of piety. You can help dissipate these prejudices by a devout, earnest life. With all of the excellences of our system, it must be admitted that there are special temptations to rely upon external things and to neglect the cul-

ture of the spirit. Be on your guard against this danger, and let not your religion consist simply in compliance with outward requirements. Let it be a strong principle that takes possession of your whole being.

While there is just this danger above spoken of, if it be guarded against there are helps to pious living which an Episcopalian has which others may lack. In other words, your greater privileges make it more incumbent upon you to live a more holy life, and a holy life is the best argument you can employ in your Church's favor.

If your being an Episcopalian makes you more earnest and devoted, more generous and considerate, more simple-hearted and real in your following the Saviour, your life may win those whom your arguments cannot move.

PART III.

CHAPTER I.

HOW TO STUDY THE BIBLE.

WHAT THE BIBLE IS — PRAYER NEEDED TO UNDERSTAND IT ARIGHT — HELPS IN THE CREEDS — DAILY READING — OUTSIDE HELPS.

THAT every Christian ought to study the Bible needs no argument. If it is God's revelation to us, then we can not be too diligent in making ourselves familiar with what it contains.

The first thing to remember when we take up the Bible is that it is an inspired book. Although its parts were written at different times and by many authors, the Inspirer of them all was God, the Holy Ghost. We must therefore take it up with different feelings from those with which we take up an ordinary volume of history or poetry. We are to regard it as containing a revelation from the Lord to us, His letter addressed to us to tell

us of our relationship to Him, to prescribe our duties to Him and to our fellow-men, and, above all, to show us the Way of Life, and how we may enter the kingdom eternal. The truths contained in the Bible are not such as men have discovered, but they are those which God has taught man.

Second. We are to study it with the prayer to God that He will enable us to understand it. It must never be taken for granted that we can read its pages, and know just what they mean without His help. That help is ever near, and whoever will humbly and reverently study the Word of God will be taught of the Spirit.

Third. Great helps for understanding the Bible are given us in the Creeds which have been handed down to us from the early Church. These Creeds are the summaries of Christian truth as that truth was received in the beginning. The most important parts of the Bible may all be grouped under the articles of the Christian faith as contained in these Creeds. When we read the Bible, then, we must keep in mind the fact that we are not to interpret it to suit our own fancies, but as its great doctrines have been received by the Church, which is the witness and keeper of the truth.

Fourth. Some portion of the Bible ought to be read every day. Different persons adopt different plans. Some read it according to the Table of

Lessons which you will find in the front part of your Prayer Book. Others go systematically through one book at a time, reading a chapter or a number of verses morning and evening. Others, still, select portions here and there, now a parable, now a chapter from an epistle, and so on. It is well to have some plan, and to cling to it perseveringly; only let it be a good plan, such as will give you a good acquaintance with the contents of the sacred volume.

Fifth. The Bible is a book containing many things which an ordinary reader will find it difficult to understand, and concerning which he will gladly use the labors of others who have made it a special study. There are numberless commentaries, and the like, which have been written to explain the meaning of words, the references to peculiar customs, and the connection of part with part.

Your rector will be the best one to consult as to which of these helps you can most profitably use.

Sixth. It is well to commit to memory passages from the Bible.

In your reading in the morning you will come across some verse or two more important than the others, a kind of golden text.

Commit such to memory, and often, through

the day, consider the truths it conveys. You will find especial benefit from having your mind stored with such words of truth. They will be a warning in temptation, a comfort in trouble, and a guide in perplexity.

Seventh. Besides your private reading and study of the Bible it may be that you can read it aloud to others, at morning or evening prayer, at home. In such case have some plan for selecting the portions to be read, and when you read them do it devoutly and reverently. Show by your manner of repeating its words that you consider them as containing truths from God for man on earth.

Eighth. If you should become a teacher of others, either in Sunday-school or at home, you will want to make some special preparation of the parts of the Scriptures you are to explain. You will probably need a Bible Dictionary, a Commentary, and a Concordance. Although there is expense in purchasing these, you will find their cost a good investment and one you will never regret. For the best books of this class you should consult your rector.

CHAPTER II.

RELIGIOUS READING.

VARIOUS KINDS OF BOOKS—SEEKING YOUR RECTOR'S ADVICE—SPECIAL TIMES FOR READING.

THE best of all religious books is, of course, the Bible; and the Christian will make it his frequent study. How to study it has already been explained. In addition to the Bible there is a vast range of reading in which religious subjects are treated. Some are books of devotion, others sacred poetry, biography, history, illustrations of particular phases of the religious life, and explanations of Christian truth in various ways.

The range of such literature is already very extensive, but it grows wider year by year, so that one need never be at a loss for suitable reading of this character. It is well to have a plan for some systematic course of religious reading, but the same plan will hardly suit all persons—time, opportunity, and degrees of intelligence all varying as they do.

The following outline is one that the reader

can modify to suit his own circumstances. It is intended simply as a suggestion of what can be done by almost any one who is disposed to make good use of time and opportunity.

First. You will want to read some portion of the Bible daily.

Perhaps you may read it at family prayers, and also in the quiet of your own room, morning or evening or both. If you have but little time for any kind of religious reading, by all means give that time to the reading of God's holy word. There are very few, however, who cannot find some portion of the day for some additional reading. Supposing that you are one of those who have the time, then :

Second. Have some good solid religious book on your table that you can take up for a few minutes each day. Your rector is always to be considered your adviser as to what will be most appropriate to your needs. It will amaze you to find how much you can accomplish if you read systematically.

Third. The Lord's day will bring you leisure for more extended reading. You will have hours in the intervals of services which you can employ in this way.

Fourth. There will be special seasons when you will want to occupy your mind with holy thoughts derived from the works of pious

authors. One of these will be the days before the time for the administration of the Holy Communion; and another will be the season of Lent, the long season of special abstinence and devotion.

It must not by any means be inferred from the above directions that the only reading with which a Christian should occupy himself is of a religious sort. On the contrary, you must try to increase your fund of information from all pure sources, remembering, however, to have all the knowledge you acquire sanctified. Be careful to abstain from any reading that will suggest impure thoughts or inflame evil desires. There are some things it is safe to be ignorant of. More than this, there are many things it is most dangerous to know.

Aim to be a well-instructed Christian, and regard all right knowledge you acquire as a means for increasing your usefulness.

CHAPTER III.

HOW TO MAKE A RIGHT USE OF THE LORD'S DAY.

INCORRECT VIEWS — DAY TO BE RELIGIOUSLY KEPT — ATTENDING CHURCH — WHAT TO AVOID—WHAT TO DO.

You will find considerable diversity of opinion as to how the Lord's day should be spent. There are those who make it a season of gloom and sadness, while others regard it as a day upon which they are set free to follow worldly pleasures. Neither view is the correct one. You should avoid both. While it is true that the ancient Jewish laws relating to the Sabbath are not binding upon us as Christians, we are not to forget that the first day of the week, which takes the place of the Sabbath, is the Lord's day, and is a season in which especial opportunity is given us for religious duties and blessed employments.

Your Church enjoins upon all her members its due observance by "hearing the Word of God

read and taught, in public and private prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation."

This extract from her laws shows that she regards the day as one not to be given up to worldly recreations, and not to be idly spent or unimproved.

In the arrangement of her services there is an order for morning and evening prayer, and for the celebration of the Holy Communion. With whatever parish you may be connected, you will therefore find opportunities given you for engaging in public worship with your fellow-Christians.

Prize these opportunities. Let no trifling reason keep you away from the Lord's House. You need all the help the means of grace will bring to you, and you can not afford to neglect them.

It is well to have it firmly settled in your mind that a regular attendance at church is one of the best of all means for maintaining your Christian steadfastness. Whenever you begin to grow neglectful, you will have reason to fear that your religious life is declining.

In addition to the duty you owe yourself in this regard, your regular attendance upon the services of the Lord's House will have its influence upon others. Your example will benefit them and encourage them in the performance of a duty; and this is no small matter when you consider

how irreligious people are often confirmed in habits of neglect by the inconsistency of those who should set a better example.

Your regularity also has its influence upon your rector. You expect him to be in his place. You would be surprised to know of his being away because of unfavorable weather or the lack of inclination.

He has the same right to expect you to be in your place. He has labored all the week to prepare his sermons or addresses to benefit you, and if you stay away, you help discourage him.

But there is still another view to take of it. Going to Church is not only to set a good example to others, or to avoid discouraging a clergyman, or to gain benefit for yourself. It is also to honor the Lord.

The great Being is honored by the acts of public devotion of His creatures. He demands your homage, and you can not expect His full blessing if you refuse or neglect to render the tribute of praise which is His due. Think well of this. It is a view which will often help you when dissatisfaction with a clergyman, or any other reason, may tempt you to stay away. The Lord will meet with the two or three who assemble in His name; and your attendance in His courts is to pay Him the honor due to Him. Day by day He showers blessings upon you, and your highest and best

hopes for the future are in His mercy. Count it, therefore, both a duty and a privilege to render to Him your prayers and praises.

In addition to public worship you should find time on Sundays for religious reading, and for prayer and meditation. It is difficult to prescribe any outline which will suit all; but it is safe to say that your Bible should be read, and you should find some interval when you can go by yourself and think seriously of religious things, and then pour out your heart in supplication. It is well too to have some good book or some Church paper to read. Avoid on this day the secular papers and works of fiction. They may be well enough in their place, but their place is not on Sundays.

Again it will make part of Sunday duty to engage in some work of charity or benevolence. Perhaps you can teach a class in Sunday-school, or you may be able to visit the sick or the poor, or some one in affliction. Surely, if you are on the look-out for opportunities, an abundance of them will come to you.

Do not think, as you read over these directions for keeping the Lord's day, that if you follow them you will have a gloomy time of it. No, it ought to be a bright, happy day. Your conversation need not be dull and heavy. Let it be cheerful, but not trifling. Make your home

gladsome for all who are in it, so that they will love to be together then, and so that it may give you foretastes of the joys which are reserved for you in the unending future, in the day of God which has no night.

A Sunday well spent will give tone to all the other days of the week. Its holy calm will refresh you that you may the better take up your daily work; the great truths it brings to your notice will help you meet more bravely your cares and temptations; and above all, it will make you long for that peaceful land where sin shall be no more.

CHAPTER IV.

SPECIAL SEASONS.

OTHER DAYS FOR RELIGIOUS WORSHIP BESIDES SUNDAY—WHAT TO DO IF KEPT AWAY FROM CHURCH ON THESE DAYS—LENT, AND HOW TO KEEP IT.

It is a great mistake to suppose that Sunday is the only time when we may properly be summoned to unite in public worship in the Lord's House.

There are special seasons which it is for our great profit to observe. Among these are the festivals which *may* fall upon week days, as Christmas, the Epiphany, and the saints' days; and others which invariably occur in the week, as the Ascension, Monday and Tuesday in Easter Week, &c. There are also times of humiliation and prayer, such as the Lenten season, including Good-Friday, and also the Ember seasons.

Our Church has most wisely arranged services for all of these occasions, so that the busy whirl

of worldly affairs may not draw our minds away from heavenly things.

The usages in different parishes vary as to observing these special seasons. Services are in some appointed for the morning, in others for the evening, and in still others for both morning and evening.

The clergy usually consult the convenience of parishioners, and are disposed to hold as frequent services as can be attended.

In scattered communities, and among populations where there are engrossing employments, it may be difficult to provide for as many services as would be possible in other places where people can secure greater leisure.

There are two rules which it would be well for you to adopt with reference to these special seasons.

First. If you can attend the public services on the days appointed, by all means do so. Your knowledge of religious truths will thus be increased, and you will gain some spiritual profit from each occasion. Never fall into the error of saving up your religion for Sunday use only, and of regarding it as a work of supererogation to be found in the Lord's House at other times. Some make their way to church on Sundays, but deem it a very great trial and a useless bother to go at other times. Indeed, others seem to be afraid that

people will think them too devout, and so they stay away. You must try to consider it a privilege to go when you can; and if you find but few present, do not think the service unimportant, for there is a promise to the two or three who assemble in the Master's name.

Second. The other rule is this: If it be so that a service is appointed for some special occasion and you cannot attend, find some time at home or at your place of business or employment, to read over the appointed lessons and to think of the occasion for which the service is appointed. Thus suppose it is St. Paul's Day, and you cannot go to church, or no service is appointed in your parish, get your Bible and read over the account of St. Paul's conversion and his eventful life, and then, at intervals, think of the character and the deeds of this great apostle to the Gentiles.

It may be well, too, at family prayer to repeat the collect for the special day.

With Bible-reading, appropriate prayers, and meditation you will be observing the festival and gaining benefit from it.

A few words should be added as to keeping Lent. This solemn season is justly regarded as one well calculated for spiritual improvement, and you should make very good use of it.

First of all, do not regard it as a mere gloomy time for oppressive thought and bodily mortifica-

tion. It has well been called "the dear feast of Lent." You may not see how appropriately it is thus called until you remember that it is a time for gaining greater spiritual grace, for drawing nearer to the Lord, and for thinking more and more of heavenly things. No one ever regretted *a well-spent* Lent.

In the minds of some, however, Lent is simply suggestive of sadness and restraint, and they give up their accustomed worldly pleasures regretfully, and rush to them again with renewed zest.

Not so, however, should you regard it. You want to grow more and more strong in your religious life, and Lent brings blessed opportunities. How should Lent be spent?

First. Have deeply impressed upon your mind what it is for. It is designed to keep in memory the fasting, temptations, sufferings, and death of the Lord Jesus, for your salvation. That is its first design. You will therefore try to trace out His pathway of self-denial and agony, and have His painful life and agonizing death much in memory. But it is designed not only as a time for special thought concerning the Saviour's sufferings, but that you might have excited in you deep gratitude for what He has done and stronger desires to live a holy life, a life of devotion to Him.

Starting out, then, with a proper impression of

the purposes of a Lenten season, you will appreciate whatever will help you attain them. Hence the next suggestion will seem reasonable :

Second. Abstain from giving or attending entertainments. There is a time for all things. There is a time for merry-making, but Lent is not such a time. You do well, therefore, to keep away from all scenes and places where your mind will be likely to be diverted from sober thoughts. In this connection it is well to remember that persons who are not Episcopalians may sometimes invite you to their merry-makings in Lent. Some may do so ignorantly, not knowing the usage of your Church, but others may do so recklessly, because they have no sympathy with such a usage. It is found that, as a general thing, they will respect an Episcopalian who has the courage to say, " No ; it is Lent." But whatever may be their estimate of you, never hesitate to refuse any invitation which will be inconsistent with a sober observance of this season. Not that it would be sinful to accept, but it is unseemly, and opposed to the spirit of your Church.

Third. Give up more time to public and private acts of devotion. If special services be appointed in your parish church, attend as many as you can. Find time, too, for a closer study of the Bible and religious books, and for self-examination and prayer. You will want particularly to study the

closing chapters of the Gospels, the portions of the prophetical writings predicting Christ's sufferings, and the penitential psalms. Your clergyman will doubtless be very willing to mark out a course of reading for you.

Fourth. Deny yourself in every way consistent with health, that you may subdue the body to the spirit, and have the means to help carry on some benevolent work for others.

There is a great deal of misunderstanding with reference to this whole matter of fasting. Some think it simply putting themselves upon a very meagre allowance of food. Others, in substituting one sort of food for another.

The true idea is self-denial, a willing abstinence from luxuries, from comforts not essential to health, in food, dress, and other matters. Injuring one's health is not religious in any sense, nor are you asked to do it; but there may be some things you can do without very safely, and there may be others which at other times you would freely use, but now you will abstain from them.

But suppose you do live sparingly, what are the two ends to be attained? One is to subdue the flesh with its appetites and lusts—that is, to put your body under the control of a will educated in heavenly things; and the other is, to secure means for doing good to others. It has grown to be the custom among us to devote the Lent sav-

ings to some pious object at Easter. It is a good custom, and many a channel of blessing has been enriched by the offerings then made from the self-denial of Christian people during Lent.

As to this whole matter of the Church's special seasons, it may be remarked that the more you study their aims and results the more you will be convinced that we have in our Church every provision for developing an earnest religious spirit, and for sanctifying the daily life by interpenetrating it with religious truths.

To be a devout Churchman is synonymous with being an earnest Christian—a Christian whose religion is not something to be worn only on Sundays, but at all times, and which will gain strength from the contemplation of holy truths and the good examples of those who have followed Christ.

CHAPTER V.

RULES FOR GIVING.

WHAT MONEY IS—OUR ALL IS CONSECRATED—HOW TO GIVE MONEY—WEALTH—WILLS.

MONEY, properly acquired, is a representative of our time, talents, and industry. A gift of money is therefore an expression of what we would personally do for the cause to which the gift is bestowed. Ponder this illustration. An appeal is made in church for the relief of the poor. You feel that you would like to do something for their relief. You would willingly work for some hours or days to relieve them; but the duties of your daily employment demand your time and attention, and so you bestow money. Your gift thus represents what you would do by personal effort consistent with other demands upon you.

Then there is another view of the matter. In consecrating yourself to God you consecrated your all; and hence your money—whatever you acquire, is the Lord's, and your use of it is as that of a steward who administers a trust.

If these two principles are correct, you will see how proper it is that you are taught to become a generous and systematic giver. It is well to be a generous giver; but when system is added to generosity, it is better still.

A few simple rules for giving may help you see more clearly how to perform a very important Christian duty.

First. When a good cause is presented to your notice, listen patiently to its claims, and if it is within your power to aid it, do so. Of course, one cannot expect to aid every good cause by gifts of money; but the point here urged is, that you avoid the habit some have of determining in advance not to consider what causes are worthy of attention.

Second. Set apart, out of your income, some definite proportion, say one fifth, one tenth, one twelfth, or one twentieth, which you will devote to religious and charitable purposes. In determining what proportion you will thus set apart, you will have to consider the proper demands which will be made upon you by your necessary expenses, by the support of those dependent upon you, and by what is requisite for a wise provision for the future. Many persons find they can set apart one tenth of their incomes to give away. Others can give but one twentieth. Some can give one half or one third. Make your proportion as

large as you can now, and increase it as it becomes possible to do so. The advantages of having this systematic apportionment are very great. One is the fact of being thus reminded continually that you are the Lord's steward, and that you are not to squander, or misuse the trust committed to your care.

Third. In making contributions to religious purposes, the best way to do so is through the offertory in church. From time to time appeals are made for the poor, for missions, for educating men for the ministry, for hospitals, and for other purposes. When these appeals are made, respond to them as you are able.

Fourth. Let your giving be done simply. Do not speak of it to others, or have any boastful feelings about it. If your gift is to the Lord, His approval is all you need ask.

Fifth. If your means be large, or if they increase from small to great, increase your giving, and find some particular work which you can sustain generously. It may be within your power to make many hearts glad and to relieve much sorrow by large donations to especial works of beneficence, such as building churches, chapels, or schools, endowing hospitals, founding an orphanage, or supporting a missionary. There is a peculiar joy in being able to carry on some noble

undertaking at one's own expense, and that joy may become yours.

Sixth. Every person possessed of means should at some time or other make his will. Will-making is usually deferred until old age or until the time of extreme illness, but it is far wiser for persons not to defer it too long. When the proper time comes for you to make a will, having accumulated means of which you would make final disposal, then remember that, as in your life-time you tried to help on the Lord's work, so you should make provision that that work shall go on after your decease, by liberal offerings secured in that document which will indicate to survivors your wishes as to your estate.

It is a mistake to think that wills are proper only in the case of the very wealthy. All Christians who are possessed of means should see to their being rightly distributed, and that the cause of Christ is remembered.

CHAPTER VI.

HOME PIETY.

A PIOUS SPIRIT THE SAME EVERYWHERE—SPECIAL TEMPTATIONS AT HOME—SPECIAL DUTIES AT HOME.

THERE is no difference between the pious spirit to be manifested at home and that manifested elsewhere. We are to be devout, self-restrained, and true wherever we are, but as there are some especial temptations met at home, and some especial duties which our life there makes necessary, this title was selected to set forth ways of meeting these temptations and performing the duties.

One of the temptations you will have at home is that of being irritable and easily provoked over little things.

When among strangers you may find it comparatively easy to restrain the angry word and the impatient expression, but at home, being less upon your guard, you may be the more tempted in this way.

You are then to cultivate self-restraint and an amiable spirit. Hold back the word of rebuke, quell the rising feeling of anger, and become gentle and forgiving.

The friction of daily intercourse with others at home will be greatly reduced if you will try to cultivate a cheerful spirit that will meet little trials and vexations uncomplainingly, and that will prefer looking upon the bright side of every thing.

Second. Another temptation of home life is that of riding roughly over the feelings and prejudices of others. In other words, people are often less courteous to their own families than they are to strangers. A proper Christian spirit makes one courteous everywhere. Not that it will make him versed in all the minutiæ of polite intercourse, but he will not be rude, and will not ruthlessly pain others.

Third. A third temptation is that of growing very selfish, of exacting service of others, of appropriating to one's self what ought to be shared with all. Selfishness in these regards may be of so gradual a growth as to be imperceptible. Check all its approaches, and ever remember that your religion teaches you that it is more blessed to give than to receive.

Do not think of your home as a place which is made simply to secure your sole enjoyment, but

as that in which you also are a worker to secure the comfort, happiness, and well-being of all.

In resisting the three forms of temptation just referred to, you will, of course, seek to do the duties which are prompted by a restrained, unselfish, amiable spirit.

First. You will try to knit the household together in the strong bonds of affection, and endeavor to promote its peace.

It is hardly sufficient to refrain from actual evil. There must be the words and deeds of positive kindness. Whatever may be your place in the family, you will find most abundant opportunities for adding to the common stock of happiness, and, of course, the more you study to find such opportunities, the more numerous will they become.

Second. You are to present a consistent example to others in your home in the performance of other religious duties, such as praying, studying the Word of God, attending church, helping the poor, etc. You will have an influence for good in these respects, if you aim to be consistent; but if you are careless and neglectful, you will encourage others in neglect and carelessness.

Third. You should pay especial attention to the matter of being reverential toward the aged members of your home, and of being respectful and obedient to parents. No home can be happy

if the aged are not revered and parents not respected, nor can you fulfil your duties as a Christian if you are lacking in these respects.

Fourth. It may become your duty to assist in teaching the younger members of your home the truths of God. Be ever ready to lend them your help in studying their Bible lessons, and the Church Catechism, and as opportunity offers, converse with them upon religious subjects, seeking to inspire them with a love of the truth and with sincere affection for all holy things. If you should be the head of a family, you may be able to establish the custom of family prayers, gathering all together at morning or evening, or both, to read the Sacred Scriptures and to offer prayers. It may be, at first, quite a task and trial to do this, but it will well repay all your efforts in hallowing your home and securing God's blessing.

Think of your home as a hallowed place, and aim to make its blessed bonds everlasting.

CHAPTER VII.

FAMILY WORSHIP.

ITS BENEFITS — WHO SHOULD CONDUCT IT — HOW TO BE DONE — ITS GOOD RESULTS.

Among the many means which may be employed for sanctifying home life, for binding the members of a family together, for instructing the young, and for calling down the blessing of Heaven, family worship holds an important place.

Every house should have its family altar. Every father is priest in his own household, and to him the others have a right to look for an example in righteousness, and for instruction in God's holy ways. The new home in which the family altar is erected starts out most favorably, and with that which will be a bond of peace and a source of deep joy. Many a child now grown up to maturity, and far away from the old homestead, looks back with fond recollection at the scenes so often witnessed there, and the thought of the united worship acts as a safeguard against temptation. The children of a home where family

worship is maintained are immeasurably protected against the temptations to vice and irreligion which may come in later days.

Our Church recognizes the importance of family worship by giving directions concerning it, and forms of prayer to be used in families.

If our parish churches were open morning and evening for prayers, and families could assemble in them regularly, that, of course, would take the place, to some extent, of prayer in families, but even then the duty would remain of acknowledging God in the family and unitedly calling there upon His holy name.

The father of a family is, by his position, the person upon whom the duty devolves most properly of leading the devotions of others at home; and no pressure of business ought to be permitted to lead to neglect of this duty.

Sometimes, however, the father of a family, alas! is an irreligious person, who feels no interest in the right training of his household, and who has no concern for eternal things for himself or them. In such case it may devolve upon the mother or the elder brother or sister to assemble the others, and conduct the worship. It may be a hard trial for some to do this. As before remarked, happy are they who begin it when they form a new home. Still more happy they who persist in it faithfully while the home lasts.

The habits of our modern life sometimes interfere so seriously with regularity in rising and retiring that some despair of being able to assemble their households, either at morning or evening. But a little management will certainly secure the few minutes needed, at the beginning or ending of the day, or both.

It is well not to make the exercises too long. A brief portion of the Sacred Scripture and a few collects or prayers, with the Lord's Prayer, will consume, upon ordinary occasions, but a small amount of time, and will not prove burdensome to any one. If, however, the circumstances of a family will permit more time to be given, by all means give more time to it, introducing, if possible, the singing of hymns, and conversation upon the Scriptures read.

Besides the order for family prayer found in the Prayer Book, the devotions may be varied by the use of some of the other collects. There are also many manuals published containing appropriate prayers.

A little thought and prearrangement will secure all the variety that may be needed, especially when, as is the case with some, extemporaneous prayers are used to suit the varying conditions of the household or its members. No one need be afraid to compose prayers for use in his own family

if he fails to find elsewhere what will suit their condition. Only, however, see that they conform in spirit to the Liturgy.

(1.) One happy result of assembling a family statedly for worship is the opportunity of bringing its affairs for the Lord's blessing. Nothing is too trivial to ask Him to look upon with favor, and the habit is thus formed of regarding Him as our friend, at all times ready to be consulted.

(2.) Another good result is the gaining a better knowledge of Sacred Scripture from its being read frequently. The Bible is a book whose words should be often heard. We can not grow too well acquainted with them. They contain not only the words which relate to the other world, but those which relate to our well-being in this, and so we need to hear them as we go forth to the day's duties and trials.

(3.) A third result is the binding of the members of a household together in the bonds of love, and the checking of those tendencies which could beget discord. You can readily see how strife is calmed and enmity removed, as, kneeling side by side, they plead for a Saviour's mercy and a Father's love.

(4.) A fourth result, and not an unimportant one, is the begetting of proper respect for the sacredness of the parental relationship as the father assumes his proper place at the head of his

household as their priest and teacher. If a father will abdicate his position, he can hardly complain if the full measure of respect is not accorded him. When children see him in his proper place as their religious teacher, and as the one who prays with them and for them, he gains a hold upon their regard which the prayerless father can not have.

CHAPTER VIII.

ENJOYING ONE'S RELIGION.

OPPOSING VIEWS—WHAT RELIGION OUGHT TO BE —HOW TO ENJOY IT.

If you are to receive the testimony of some persons, you might think that religion were something like an unpleasant medicine to be taken to relieve the woes of the soul, but out of which you are to derive no happiness.

The truth is that religion is to be regarded not only as a medicine, but as daily food, and as the source of your highest joys. Of course it can never be so regarded unless you are thoroughly in earnest in it. But being thoroughly in earnest, you will find it not only for your life but for your happiness.

Start out, then, with the expectation that it will become a spring of contentment, of peace, and of purest pleasure. Surely it must be so when you look up to God as your reconciled Father, when you think of your Saviour as One who loves you more than any one else in all the world can love

you, when you realize that the blessed Spirit is ever with you as a Comforter and Guide, when you think of the whole family of God, the holy Church, as your loving friends, and when you look forward to the happy ending in the paradise of lasting bliss.

Indeed, what is there in this world to enjoy if you can not enjoy your religion? The world and worldly things are unsatisfying, are transitory, are disappointing. You were not made to find enduring happiness in them. You are an immortal being, with a capacity for religion, and a soul such as yours can only be at rest and content when it draws near to Him from Whom all blessings flow. Perhaps you may be helped towards a greater enjoyment of religion by attending to the following directions:

First. Often think that in every hour of your life you are regarded by the dear Lord as His child. He is watching over you and planning for your welfare; His hands are full of good things which He will give you in due time; and He will lead you step by step through all difficulties until you reach your heavenly home.

Second. Think of your religious duties as bringing you into closer contact with Him. When you read His Word, it is His voice speaking to you; when you pray, He is lending a listening ear; when you receive the Holy Communion, He is

feeding you with the Bread of Life; and when you engage in any Christian work, He is by your side.

Third. Think, too, of the holy fellowship you have with all Christian souls, with those who are fighting the battles of the Church Militant, and with those who are now numbered with the Church Triumphant. What a noble company you are in! What high honor to be thus in fellowship with the good and great of all ages!

Fourth. Think also of your sorrows as means for developing in you a stronger, purer, better character. They come not in wrath, but in mercy and goodness, to draw you from sin, to correct your faults, and to fit you the better for an eternity of joy.

Fifth. Ever remember that Heaven begins now for you; that you are not to look forward to its beginning only with your entrance into eternity, but it may begin now in your heart, filling you with the peace which passeth understanding. There is no promise that you shall be free from tribulation, but there is a promise that you shall have peace; and that peace, the peace of God, may be a present possession.

It is a very great mistake to suppose that true religion makes any one sullen, morose, and melancholy. You are to cultivate a cheerful spirit, and to commend Christianity to others by showing

that it makes you more happy. The most useful Christians are those who are able to convince others that they have in them a source of joy and gladness which the world can not give or take away.

Of course there will be times when you will have greater enjoyment than at others, but be careful to avoid making yourselves unhappy. Keep from sin, for sin is sorrow in the end.

Live near to God, for God is the source of all true happiness.

Be in earnest, for a cold heart is never happy.

Be real, for shams give no comfort.

CHAPTER IX.

ON MAKING BLUNDERS.

GREATEST BLUNDER OF ALL—DISUSE OF MEANS OF GRACE—MEASURING BY OTHER PEOPLE—FAULT-FINDING—DEPRECIATING ONE'S CHURCH—SELFISHNESS.

ONE of the greatest blunders a young Christian can make is to think that he will make no blunders in his religious life.

Some have thought so, and have finally learned through a sad experience that "without the grace of God we can not always stand upright;" that "we are prone to evil;" and that without continual watchfulness we will do that which we ought not to have done, and we will leave undone that which we should do. "Only he that walks humbly will walk safely" is an old saying, and you will find by the experience which will come with each day that every day has something in it which you would be glad had been done otherwise. You will review the day at its close, and will see

that had you been more humble, more prayerful, and more watchful, you might have avoided this or that which you deplore.

In this chapter, however, it is not intended to enter into the details of offences against God and your neighbor and yourself which your daily examination will bring to light, but to speak of some common blunders into which every young Christian is liable to fall. They are termed *blunders* here. It may be that some of them might be called *sins*, but for the present purpose let us think of them not as wilful transgressions, but as mistakes growing out of a lack of knowledge, or from inexperience, or any other reason.

One of these common blunders is to think that the religious life will grow without using the means of grace. As well might we expect the body to be kept in a healthful and vigorous condition as to expect a Christian to advance in the divine life without prayer, without thinking of God's truths, and without the use of such other expedients as the Lord has provided for our gaining spiritual sustenance. You may be tempted to say, "I need not offer my prayers to-day," or "I will not trouble myself to get ready for church," or "I will not read my Bible," but all of such neglect will surely prove injurious to you. Set it down as a safe general principle that you need all the helps

you can get for being a growing and consistent Christian.

Second. Another blunder is that of measuring your own piety by the standard furnished by other people. You may live in a place where the standard is low; should you therefore be content with being only as others? In another place it may run out into one-sidedness of development; should you therefore check the graces of a different character?

The true plan is to strive to be just as good a Christian as the grace of God will enable you to become, seeking to cultivate a symmetrical religious character, in harmony with His Who is our Exemplar in all things.

Look at the Lord Jesus as your copy. The best of all other religious lives are defective. Strive to make yours like His, and only copy others as you find them to be imitations of, or consistent with, His.

Third. Avoid the blunder of encouraging a fault-finding spirit. It is very easy to become a grumbler, but it makes one very unhappy and checks Christian growth.

You will be tempted to observe over-closely the defects of others, to speak of their failings, and to criticise sharply their conduct. Try to think kindly of your fellow-disciples; make allowances for their infirmities, and rather prefer to look

upon their good points than upon the opposite. You can not correct *all* the wrong things you meet in others. Some of them you may be able to make better, but do not expect to right every wrong. One of the best ways of righting wrongs is to find out the good things which may exist, and developing these.

Fourth. Another blunder frequently made is that of depreciating your own Church, and complaining that this or that feature which belongs to some other religious society is not part of our system. There are good people among all these societies, and the societies themselves have many good points. But your Church has in it, if you will only use them aright, all the facilities for helping you to live a very holy and very useful life. Study the spirit of your Church and its history, and you will be convinced that here is where you can serve God acceptably in sober, righteous, and holy living.

Fifth. It is a blunder, too, to think you can be a good Christian and yet be selfish. Selfishness is no part of true religion. You must have a care for the welfare of others, and devote time, money, and effort for their happiness.

No day of your life should pass by without your trying to do something for others.

CHAPTER X.

DIFFERENT STYLES OF PIETY.

THE LIFE OF CHRIST HERE REPRODUCED—DIFFERENT TYPES—DEVELOPING TRAITS—SEEKING SYMMETRY.

WHILE the great features of one religious life may be like those of all others, in that they will include repentance, faith, and love, yet it pleases the Spirit to develop an infinite variety of types of religious character, so that while one grace in one may loom up prominently, another will manifest another, and so on.

The collective life of the Church is a reproduction of the life of Christ, Who is and must be the ideal manhood, the new man who stands at the head of the new creation. (Of course, in speaking of His life being reproduced, it must be remembered that He was without repentance for sin, for in Him was no sin. Repentance in us is the building up out of the ruins of the old nature something that belongs to the new nature, and

which thus leads on to the likeness of the perfect nature Christ had.)

Bearing in mind, then, that there are different types of piety, you are to render yourself receptive of such influences as will develop your special tendency to its best extent.

You will appreciate the force of this remark when you consider that religious people sometimes try to fit themselves into the mould which others have made.

Thus, one who has been reading the biography of a pious mystic, who has recorded his soul's experiences, may straightway try to imitate the secluded life wherein such recorded rhapsodies are possible. Possible for those of similar temperaments, but not so for all; for the reader of the biography may be one whose type of piety is of the active, practical character which finds its best development in earnest work for others.

You will notice how the characters of the apostles differed. St. John, St. Peter, and St. Paul were very different kinds of men, and each was equally devoted in his way. If St. Peter and St. Paul had tried to be just like St. John, both had lost some of the force which made them so useful.

There are in you certain traits which will give a definite tone to your piety. You may be a very vigorous worker, or a very deep thinker, or you

may be a peacemaker, or a promoter of kindliness.

Develop whatever traits you have. It is fair to regard them as gifts of the Spirit, or at least as being sanctified by the Spirit. The Spirit has numerous gifts to bestow, and He divides them to men as He will, but every gift bestowed is for the profit of others, and therefore is to be thus used. One word of caution: beware of spoiling the symmetry of your religious life by neglecting traits which are less easily developed. While it may be proper to follow some particular bent, it is also proper to seek to be well-rounded in your development, neglecting no trait which will prove serviceable in helping others and glorifying God.

It is always in place to urge you to be real. Never be desirous of simulating a Christian trait, but aim to have it. If a painful experience show you defects, try to remedy the defects, and do not pretend to have what you have not.

CHAPTER XI.

ATTAINING THE HIGHER CHRISTIAN LIFE.

PROGRESSION—FALSE NOTIONS—SANCTIFICATION TO BE SOUGHT—ADVANTAGES OF A HOLY LIFE—HUMILITY.

It is very evident that there is contemplated in Christianity the possibility of unlimited progression in holiness, but it is also evident that many persons are content with very small attainments, and do not live as consecrated lives as is their privilege.

There was once a notion prevalent that some might shut themselves up behind the walls of religious institutions, and there attain a depth of piety utterly unattainable by those who had to mingle with the world; but there is no warrant for such an opinion either in the word of God, or in the example of the early followers of the Master.

Another error is that of supposing that through some especial effort one may attain perfection and henceforth be sinless.

Casting aside these two errors, it is safe to affirm that each of us may, if he will, live a much more holy life than he is now living. There may be greater nearness to God, more thorough consecration, a better understanding of the mind of the Spirit, and richer and more numerous fruits of piety manifest.

Is it worth struggling to attain such a life, seeking to become an *eminent* Christian?

There can hardly be two answers to such a question.

"In this is My Father glorified, that ye bear much fruit," were the words of the Lord Jesus. "I pray God that ye may be sanctified wholly, body and spirit," was the prayer of St. Paul.

Perhaps you can see how it is worth your struggling, if you will consider the advantages that accrue. Some of them are as follows:

First. The more holy the life, the happier it will be, not in the happiness of the world, but in that inward peace and joy which no man can describe.

Second. Great holiness and great usefulness are connected. St. Paul had never been so fearless as a missionary, nor so abundant in labors, had he not been an eminently holy person.

Third. The holier one's life is here, the more happy will be that life hereafter. Heaven is primarily a condition. It begins within us here.

The heavenly disposition constitutes a great part, the essential part, of the heavenly bliss. Hence the more one cultivates the graces of the Spirit, so much the more does he advance in meetness for the kingdom eternal.

Fourth. The Church needs more of these thoroughly consecrated lives that her work may be the better done and the standard of holy living may be elevated. Every Christian who becomes eminent for piety uplifts the tone of all about him, and makes it easier for other men to do well.

Two things, however, must be borne in mind. One is, that a man who makes great strides in piety is never conscious of it himself. He may be conscious of struggling against sin, and of having very fervent desires to please God, but humility is a grace that ever accompanies other graces. The other point is, that he who grows in grace will do so utterly irrespective of rewards. He will love goodness because goodness is lovable. He will do right because right-doing pleases God. He will draw close to God because God in Christ Jesus is altogether lovely.

CHAPTER XII.

OUR DAILY AVOCATIONS.

DIFFICULTIES—HOW EMPLOYMENTS MAY BE HELPFUL—MOTIVES—PROPER VIEW OF BUSINESS—WEALTH—HELPFUL EXAMPLES—RETIREMENT.

MANY are apt to consider it much easier to maintain a pious spirit while in the quiet of the House of God, and when surrounded by religious friends, than when they go out into the world to gain their daily bread.

Very often the young Christian exclaims: "How can I glorify God while doing these daily tasks?" "How can I maintain my Christian integrity while engrossed with the cares of my daily calling?"

It is not denied that there are especial temptations to forget God while we pursue our ordinary callings, but there is no reason why even the most commonplace employment may not be made helpful in promoting a pious spirit. Give attentive consideration to the following points:

First. We are to be in the world until our Lord

calls us out of it. His prayer for the disciples was not that they should be taken out of the world, but that they should be preserved from the evil that is in it.

That prayer was offered for all of His disciples, for you as well as for those who stood near Him when He uttered it.

You are not, then, to hope to hide yourself away from the business of life, but so to live that the evil about you shall not influence you.

Second. Even the commonest duties may be performed out of religious motives. There is such a thing as aiming to do all things to the glory of God, even such acts as eating and drinking. Whatever be your daily tasks, do them thoroughly as if for the Lord, and it will ennoble and dignify all you do, and will bring much comfort to you.

In fact, there is nothing secular in that man's life who labors day by day to do common things for the Lord. You are not to do eye-service as pleasing men, but in all things serve God.

Third. The daily employments furnish opportunity for the development of many Christian graces, such as meekness, self-restraint, and kindliness towards others. Not a day of your life will come to you without its opportunities to help others, to check selfishness, and to imitate Christ's patience and gentleness.

Fourth. Then, too, as there is so much of evil mingled with the callings of life, you will be expected as a Christian to exhibit the strong virtues which abhor all wrong-doing. You will set your face firmly against deception, and will infuse a higher tone into those transactions which others might use for mere selfish ends.

Fifth. Very much of business may properly be regarded as the working out of the principles of a brotherhood. That is, the exchange of commodities or labor is not a game of overreaching, or a scheme by which one profits out of the necessities of others, but it is to regarded as mutual help for mutual advantage. One man has what another needs, there is an exchange in some way, by which both are benefited. Look at your employment thus, and let it be permeated by the thought of helpfulness to others, and it will present fewer temptations to wrong-doing.

Sixth. Should it please God to prosper you in your calling, so that you gain control of means, you are to regard wealth as a trust to be used carefully and nobly. It is not to be squandered upon mere selfish enjoyments, or to minister to your pride and arrogancy, but must be used in such a way as that you can ask the Lord's blessing. Wealth brings with it especial temptations; but if it come to you, the grace of God will enable you to resist these temptations, and to use for

Him the increased opportunities which the possession of money gives you. If you regard wealth as a trust to be used for God, you will avoid that dreadful idolatry which makes money a god, and which lures the heart to sins before unknown in your experience.

Seventh. There are so many noble lives all about you that you may well be helped by the good examples of those who have to meet the same, or worse, temptations than you have. Thousands of your fellow-Christians are battling with oppositions which come to them in the course of their daily avocations. They are resisting nobly, and glorifying God by their integrity. Study such lives and imitate them, but above all try to realize how the man Christ Jesus would do were He placed just as you are. Lift up your heart often for His help, remembering that He was tempted in all points as you are, and was without sin.

Eighth. While you can not leave the business of life entirely, while you must mingle with the world to gain your bread, there are yet brief periods when you can withdraw yourself, and shut all of these earthly cares out of mind. There are hours of quiet meditation and prayer at home, and hours in the Lord's House, when you can gain fresh strength for the hard battles before you. Make good use of such times, and you will contend all the more bravely, and resist all the more successfully when you go back to your toil.

CHAPTER XIII.

THE CHRISTIAN IN SOCIETY.

PERPLEXITIES—GENERAL PRINCIPLES—SOCIETY COMPLEX—TONE TO BE ELEVATED—PROTESTS AGAINST EVIL.

MANY a conscientious Christian is perplexed as to his duty with reference to society, and as to what may be a proper deportment when required to mingle in it.

The whole subject is perplexing, and there are details which will require separate consideration from time to time. Certain general principles may make the matter more clear to your mind. Such as these :

First. Society is usually made up of the good and the bad, just as business circles are. If it is ever wholly bad, it may be your duty to withdraw from it, or to enter it only with the view of reforming it. One can hardly think of a Christian seeking social enjoyment in a circle which he knows to be wholly evil, and which will expect

him to do evil with them. But as society is to-day, the good and the bad are mingled; and as the Christian enters into it, he is to avoid evil and to do his utmost to encourage goodness. Your Savlour's example, in this and in all other respects, is to be your example. He mingled with men, was at a wedding, at their feasts, and ate with publicans and sinners; but we cannot think of Him as exercising any other than a restraining, purifying influence upon the evil elements, and as encouraging goodness, however little of it some had whom He associated with.

Second. The tone of society is ever capable of improvement, and it may be your work to assist in improving it.

The conversation, the entertainments, and many of the usages of society might be elevated. Every one who tries to elevate them does a very great favor to all the others. The tone of society is simply the aggregate of the tone of each individual. Each one who carries into society a refined, well-bred spirit, sanctified by religion, is doing much to raise the standard.

Third. A Christian has it within his power to protest always by example, and sometimes by word, against such usages of society as he deems at variance with good morals or with Christian principle.

Thus he can withdraw, or refuse to be present,

or he can in proper way and at proper times, express his disapprobation, not always openly, but to those who have given offence. If, for example, one is asked to go where there is immodest dressing, or where intoxication is encouraged, or where the laws of health are violated by improper hours, he can decline such invitation.

Fourth. A Christian will always set his face against the petty shams, hollow artifices, and polite deceptions which are sometimes tolerated in society, and will aim to encourage truth and honesty. He will seek to be real himself, and will show that he prefers reality to gaudily decked falsehoods.

These four points will probably cover most of the ground. If you seek to be real, and to avoid shams, if you protest, by example, against sinful compliances, if you try to elevate the tone of society, and to encourage its good elements, you will probably be solving many of the points which will greatly hinder one who is not as much in earnest, or one who hesitates to carry his religious principles everywhere.

QUESTIONS.

PART I. CHAPTER I.

1. Are there many books which treat of religion?
2. What is the greatest religious book?
3. In what languages was it written?
4. Name other religious books.
5. What is theology?
6. What are the three points in religion?
7. Is it designed for the learned only?
8. Can one safely be ignorant of religion?
9. Give some reasons why religion is so important.
10. Give some definitions of religion.
11. Illustrate how it is a bond and how it is an art.
12. What do we derive from God?
13. What is a true religion?

CHAPTER II.

1. From Whom did we receive Christianity?
2. Is it claimed that Christ is Divine?
3. State the argument from prophecy.
   (The teacher will illustrate each argument.)
4. The argument from miracles. Mention some miracles.

5. The argument from the character of Christ.
6. The argument from the character of the Apostles.
7. The conversion of St. Paul, and his career, as an argument.
8. Argument from the spread of the Gospel. Illustrate from Acts and Church history.
9. Argument from the good effects of this religion.
10. From its adaptability.
11. From the continuance of the Christian Church.
12. Show the force of combining these strong points.
13. What is meant by a conviction of the truth of the Gospel?

CHAPTER III.

1. What is Baptism?
2. Who instituted it?
3. Give instances of baptism in the Acts of the Apostles.
4. Give the arguments for infant baptism.
5. Is the mode of baptism important?
6. What modes does our Church recognize?
7. What is the relationship of a baptized child to God?
8. Recite the Catechism relating to this.
9. What does regeneration mean?
10. What is the difference between that and conversion?
11. What is required of adult candidates for baptism?
12. What is signified by baptism?
13. What is meant by a new life?
14. To what does baptism point forward?

CHAPTER IV.

1. What is a creed?
2. How many creeds has our Church received?

3. Recite the Apostles' Creed, and give its history.
4. Recite the Nicene Creed, and give its history.
5. Can the Creeds be proven from Scripture?
6. Illustrate by quotations.
7. What objection is sometimes made to creeds, and how is it answered?
8. Name the advantages of creeds.
9. Are the Creeds simply to inform the mind?

CHAPTER V.

1. Can one know all his Christian duties at once?
2. What agencies teach him?
3. What great summaries may be made?
4. Under the head of being devout, name some duties.
5. Under the head of being useful, name other duties.

CHAPTER VI.

1. What does Confirmation mean?
2. By what name is it known in the Scriptures?
3. Find the places where it is referred to.
4. What is given in Confirmation?
5. Under what conditions is the Spirit given?
6. What is a proper preparation for receiving the rite?
7. Must one expect violent emotion?
8. What two errors are there?
9. How can you answer them?

CHAPTER VII.

1. How ought we to regard the Holy Communion?
2. What does it commemorate?
3. Who should receive the Communion?
4. Should it be prepared for?
5. Read here the two exhortations referred to.

6. What states of mind are referred to?
7. Should frequency in receiving the Communion make it less impressive?
8. What are the feelings of a devout communicant?

CHAPTER VIII.

1. Who instituted the Holy Communion?
2. Read the accounts of its institution.
3. What is its first purpose?
4. What is its next purpose?
5. Are the elements changed?
6. How is Christ received?
7. What bond does the Communion make?
8. What four points become prominent?
9. Why is it called the Eucharist?
10. Is it a real help?
11. How can you come and be benefited?

CHAPTER IX.

1. Are there many temptations in the Christian life?
2. Is it helpful to be prepared for them?
3. Name and illustrate some temptations common to Christians.

   (The teacher will cite illustrations from Scripture and from real life.)

PART II. CHAPTER I.

1. Show the connection between the Christian Church and the previous dispensations.
2. Recount the events of the day of Pentecost.
3. Give a *résumé* of the Acts of the Apostles.
4. Name the subsequent periods of Church history.

   (The teacher should consult some larger histories of the Church.)

CHAPTER II.

1. What is the oldest religious body in the United States?
2. Give an account of our Church in colonial times.
3. During the Revolution.
4. After the Revolution.
5. In later times.

(The teacher can make this lesson exceedingly interesting by previous study.)

CHAPTER III.

1. Why do we speak of peculiarities of the Episcopal Church?
2. Explain its form of government.
3. Give the argument for forms of prayer and praise.
4. Defend the use of vestments.
5. Explain why we observe special seasons.
6. Explain some minor peculiarities.

CHAPTER IV.

1. Why do some object to the Episcopal Church?
2. Show that it is not Romish.
3. Show that it is not antiquated.
4. Explain the use of liturgies and vestments.
5. Show that it is not a sluggish organization.
6. Explain how one may become used to its ways.

CHAPTER V.

1. What is meant by being loyal?
2. Are there any advantages in being an Episcopalian?
3. What considerations confirm your loyalty?

CHAPTER VI.

1. How does a person become a member of this Church?
2. What is a parish?
3. Who are its authorities?
4. Explain meaning of Rector, Wardens, Vestry, Choir
5. Name some parish societies.
6. Ought one to be a worker in a parish? Why?
7. What cautions should be observed?
8. In case of removal from your parish, what should you first receive?

CHAPTER VII.

1. What is the position towards you of your rector?
2. How should you treat him?
3. Name the duties which devolve upon you with reference to him.

CHAPTER VIII.

1. Name the religious bodies outside of your Church.
2. Why difficulty is felt?
3. Are you to hold loosely to your own Church?
4. Are other people utterly without the truth?
5. In what do they agree with you?
6. What is the best argument for your Church?
7. What are an Episcopalian's special dangers?

PART III. CHAPTER I.

1. What is the Bible?
2. What is its great object?
3. Whom should we ask to help us understand it?
4. How do the Creeds aid us?
5. What are the plans for reading it?

6. What are meant by Commentaries?
7. Is it well to memorize parts of the Bible?
8. Should we read it to others?
9. What will help teachers?

CHAPTER II.

1. Name some kinds of religious books.
2. What religious books do you own?
3. What plans for reading are suggested?

(The teacher might explain, familiarly, some favorite religious books.)

CHAPTER III.

1. What is the scriptural name for Sunday?
2. Explain the change from the seventh to the first day.
3. Are there different opinions about keeping Sunday?
4. Does our Church make it a religious day?
5. What are the advantages of going to church?
6. Do we thus honor God?
7. What other duties are proper on Sundays?
8. Ought Sunday to be made a gloomy day?

CHAPTER IV.

1. Are there any holy days beside Sunday?
2. Name some of them.
3. Name the divisions of the ecclesiastical year.
4. What two rules are given for special days?
5. What is Lent?
6. How is it well kept?
7. What is its design?
8. What should we avoid in Lent?
9. Explain the true idea of fasting.
10. Explain special offerings at Easter.
11. What is the result of keeping these special seasons?

CHAPTER V

1. What does money represent?
2. What is included in our consecration to God?
3. Explain the rules for giving.
4. Is it right to make a will?

CHAPTER VI.

1. Should we maintain a pious spirit at home?
2. Are there any peculiar temptations in our home life?
3. Name the different difficulties to be overcome.
4. Explain what is meant by reverence to the aged.
5. Should there not be much religious teaching at home?

CHAPTER VII.

1. What is meant by family worship?
2. What are its advantages?
3. Who should conduct it?
4. Does the Church sanction it?
5. What things hinder family worship?
6. What helps are there?
7. Name its good results.

CHAPTER VIII.

1. What do some people think of religion?
2. What is the true view?
3. Why is this a true view?
4. How do you stand related to God?
5. What holy fellowship do you have?
6. What is the mission of sorrow?
7. Is Heaven in the far distance?
8. Does true religion make one sullen?

CHAPTER IX.

1. What is meant by making blunders?
2. Are we all likely to make them in religion?
3. What is the greatest one?
4. What are some blunders when properly named?
5. Can we grow without using means?
6. Is it right to measure ourselves by others?
7. Is it right to have a fault-finding spirit?
8. Ought we to depreciate our Church?
9. Is not selfishness a blunder?

CHAPTER X.

1. Are all Christians alike in all things?
2. In what are they alike?
3. In what do they differ?
4. Where is Christ's life reproduced?
5. Can one Christian fit another's mould?
6. Did the Apostles differ in character?
7. Explain how.
8. What should you develop?
9. How can symmetry be secured?

CHAPTER XI.

1. Is the Christian life progressive?
2. What errors have prevailed?
3. Can we become more holy than we are now?
4. Show this from Scripture.
5. Name the advantages of holiness.
6. What two cautions are given?

CHAPTER XII.

1. What are meant by avocations?
2. What difficulty is met?

3. Can our employments become helpful?
4. Explain how.
5. What is the true idea of business?
6. What is meant by being a steward?
7. Do noble examples help us?
8. Must we not occasionally seek retirement?

CHAPTER XIII.

1. What is meant by society?
2. How are Christians sometimes perplexed?
3. How is society made up?
4. Can its tone be improved, and how?
5. May a Christian sometimes protest against evils he sees?
6. How is it best done?
7. What ought he to avoid?
8. Ought religious principles to be carried everywhere?

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